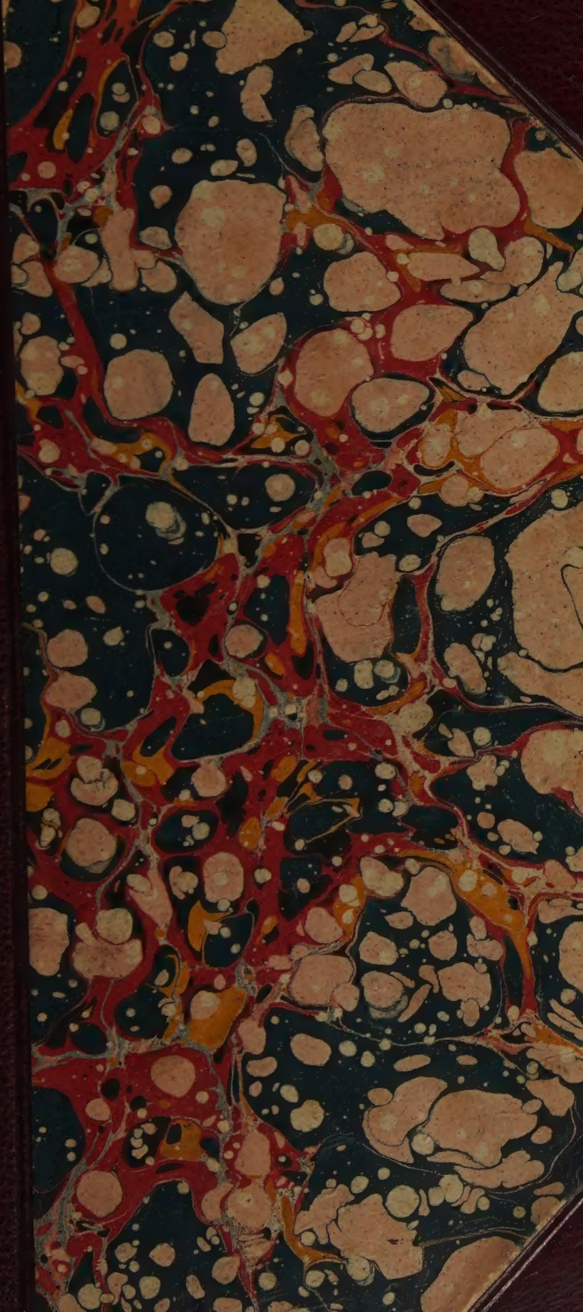

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THE

# CATHOLIC DOCTRINE,

OF

# *BAPTISM,*

## *Proved from Scripture and Tradition;*

WITH

An Examination of the various Opinions
advanced on that important ſubject, by
Quakers, Anabaptiſts and Proteſtants
of other denominations,

HUMBLY PROPOSED TO THE CONSIDERATION OF ALL
SERIOUS CHRISTIANS.

*By the Rev.* NICHOLAS GILBERT.

## I. TRACT.

### INSTITUTION OF WATER-BAPTISM.

*Except a man be born of* Water *and of the* Spirit, *he cannot*
*enter into the Kingdom of God.* Jo. iii. 5.

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# PREFACE.

THE ſect of the QUAKERS who, of all men that lay a claim to the denomination of *Chriſtians*, are the only ones who deny *Water Baptiſm*, firſt appeared in England, about the year 1650. Their founder was George Fox, born at Fenny Drayton, a village in Leiceſterſhire. When at the age of twenty five, being it is ſaid, of a melancholy turn of mind, he fancied himſelf inſpired: upon which leaving his profeſſion of Shoemaker, which he had for ſome time followed at Nottingham, he turned preacher. His wife Margaret being no wiſe inferior to her huſband in abilities, and thinking herſelf called by the ſame ſpirit, took a ſhare in his miniſterial functions. Hence originated the cuſtom among the Quakers, of permitting Women to preach.

Calvin had diſapproved of Luther's Reformation; and the Engliſh Reformers both of Luther's and Calvin's. Fox thought that none of them had gone far enough. Under pretext that God is *a Spirit*, and we ought to worſhip him *in ſpirit and in truth*, he aboliſhed all exterior ceremonies and ſacraments whatever, not even excepting the outward ordinances of Baptiſm and the Euchariſt, which the moſt daring Reformers of theſe latter ages had ſpared.

The authority of the Ancient Church had been long extinct in England, and the frequent changes of religion which the people had witneſſed, had thrown them into a ſort of indifference as to any form of exterior worſhip. But the beſt intentioned among them wiſhed for a Reformation that would ſtrike at the heart, remove ſcandals, and promote the ſpirit of prayer and interior piety: conſequently they were ready to liſten to any man, who would give them ſome hopes of bringing about ſo deſirable a revolution, without minding whether the new preacher were ſent of God, as was Aaron; or came of himſelf, as Core did. George Fox appeared, and they followed him, as they have ſince followed Weſley and Whitfield the Methodiſt preachers, and as they will at any time follow any man who with the ſame talents will tell them, that his religion is better than any other they ever heard of before. A great ſhew of piety, an uncommon boldneſs in reproving the manners of the age, and the air of inſpiration with which he delivered his new doctrines, were the means by which Fox impoſed upon the ignorant and gaping multitude; and drew ſo great numbers after him. His zeal knew no reſtraint. Under pretext of a revelation or command from heaven, he durſt ſometimes go into the churches of the Eſtabliſhment, when the people were aſſembled, diſturb the congregation, and fall foul upon the preacher; for which ſeditious conduct he was ſeveral times impriſoned—He died in 1681.

His Followers received their denomination of *Quakers* from their affectation of *quaking* or trembling, when they thought they felt the preſence and action of the ſpirit in them; as the *Jumpers* of Wales received theirs, from their practice of leaping and jumping in their religious aſſemblies. For they pretend that the viſible effect of the ſpirit in thoſe whom he favours with his viſits, is not to make them *quake* but *jump*. "David, ſay they, danced be-"fore the ark, the babe leaped in Elizabeth's womb; the "man whoſe lameneſs was removed by Peter leaped and "praiſed God in the temple." Therefore they would *jump*, for two or three hours together in their meetings, men and women till their ſpirits being quite exhauſted, they fall on their knees, holding each other by the hand, and pray.* The Quakers however give a different origin to their denomination. They relate that George Fox having been confined at Nottingham, for publicly oppoſing a preacher; and being brought afterwards before two juſtices in Derbyſhire, one of them ſcoffing at him, for having bidden him, and thoſe about him, to tremble at the word of the Lord gave to their predeceſſors the name of Quakers. But Barclay does not diſallow the firſt etymology I gave of their name. "From this inward travail, ſays he, while the darkneſs ſeeks to obſcure the light, and the light breaks through the darkneſs, there will be ſuch a painful travail found in the ſoul that will even work upon the *outward man*; ſo that oftentimes, through the working thereof, the body will be greatly *ſhaken*, and many groans and ſighs and tears, even as the pangs of a woman in travail, will lay hold upon it. Yea, and this not only as to one, but when the enemy (who when the children of God aſſemble together, is not wanting to be preſent, to ſee if he can lett their comfort) hath prevailed in any meaſure in a whole meeting, and ſtrongly worketh againſt it, by ſpreading and propagating his dark power, and by drawing out the minds of ſuch as are met, from the life in them; as they come to be ſenſible of this power of his, that works againſt them, and to wreſtle with it by the armour of light, ſometimes the power of God will break forth into a whole meeting, and there will be ſuch inward travail, while each is ſeeking to overcome the evil in themſelves, that by the ſtrong contrary workings of theſe oppoſite powers, like the going of two contrary tides, every individual will be ſtrongly exerciſed, as in a day of battle; and thereby *Trembling*, and a motion of body will be upon moſt, if not upon all. And from this, the name of *Quakers*, i. e. *Tremblers*, was firſt reproachfully caſt upon us; which, though it be none of our chooſing, yet in this reſpect we are not aſhamed of it."*

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* Evan's Sketch of the Denominations, &c.

As to the various doctrines which the Quakers have publiſhed in contradiction to the ancient faith, I ſhall only take notice of that which ſtands connected with the ſubject I have undertaken to treat of, viz. their denying the Divine Inſtitution of Water-Baptiſm. And as they commonly complain that their ſentiments are miſrepreſented

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* Apol. Propos. xi § 8.

by thoſe who attempt to refute them, I ſhall borrow every thing I intend to ſay concerning their new notions of Baptiſm, their objections againſt the uſe of *Water*, and their anſwers to the arguments of their oppoſers, from their moſt celebrated champion, Robert Barclay in his *apology for the people called* Quakers.

Barclay, who by this apology ſo much contributed to raiſe the credit of his ſect among the Proteſtants, was born at Edinburgh in 1648. The troubles in Scotland induced his father Col. Barclay to ſend him to Paris, under the care of his uncle, the Principal of the Scots College, where he ſtayed till 1664, profeſſing himſelf a Roman Catholic. Two years after, his father having embraced the religion of Fox, his ſon ſoon followed his example; and in a ſhort time diſtinguiſhed himſelf by his zeal in propagating the doctrines of his ſect, and by his ſeveral writings in defence of them, among which the moſt famous is his Apology. He became ſo great a proficient, and ſo effectually imbibed the ſpirit of his Founder, that one day he perſuaded himſelf, he was commanded by Almighty God to paſs through the ſtreets of Aberdeen in ſackcloth and aſhes, and to preach the neceſſity of faith and repentance to the inhabitants; which accordingly he did, being in the greateſt agonies of mind, till he had fulfilled this command, as he himſelf declared in a pamphlet publiſhed in 1672. He travelled with the celebrated Penn, through the greateſt part of England, Scotland and Germany; and died at his own houſe at Ury in Scotland, on the 3d of October, 1690, in the 42d year of his age.

# INSTITUTION

# OF

# *WATER-BAPTISM.*

*Proteſtant.* WHAT do you think of the doctrine of the Quakers concerning Baptiſm.

*Catholic.* I often wondered how any man who has read and believes the New Teſtament, could poſſibly deny the divine inſtitution of Baptiſm, which is ſo clearly expreſſed there; and is beſides warranted by the practice of the whole Chriſtian world, in all ages.

*P.* The Quakers do not deny altogether the inſtitution of Baptiſm, as you ſeem to ſuppoſe, but of *Water-Baptiſm*, only. They ſay that the Baptiſm of the Chriſtians is all interior and inviſible, a Baptiſm of the ſpirit, which waſhes and ſanctifies the ſoul, but not that external ceremony, commonly called *Baptiſm*, which can have no further effect, than *the putting away of the filth of the fleſh.*

## *True notion of* WATER-BAPTISM *ascertained.*

*C.* WE do not pretend that the external ceremony alone conſtitutes the eſſence of Chriſtian Baptiſm. We know, as well as the Quakers, that *water* by itſelf can have no further effect than *the putting away of the filth of the fleſh*; and that it is the interior grace of God and his Spirit that waſhes and ſanctifies the ſoul. But we maintain, that the element of *water* has been inſtituted by Chriſt, to be the ſign and inſtrument of that interior grace, in the regeneration of men. Baptiſm therefore may be ſaid to be both viſible and inviſible; viſible, as to the exterior waſhing; inviſible, as to the interior grace annexed to it. But we call it abſolutely a viſible ordinance or Sacrament, on account of the outward ſign, which is viſible; and becauſe by means of this ſign, the interior grace itſelf, though inviſible of its nature, becomes, as it were viſible, being repreſented and exhibited by it to our eyes; juſt as man is called a viſible being, though his ſoul, the nobleſt part of himſelf, be ſpiritual; becauſe his body is viſible, and ſhews forth, by its life and actions, the preſence and operation of the ſoul. St John ſpeaking of the inviſible word of God, ſays, that it has been *ſeen* by men. *That which was from the beginning, which we have heard, which we have seen, with our eyes; which we have looked upon, and our hands have handled, of the Word of life. For the life was manifested and we have seen It.—we declare unto you* (a). Nay; we find in Scripture the word *Baptize* uſed to ſignify Chriſtian Baptiſm, even in regard of thoſe, in whom this Sacrament had not that interior effect, which the Quakers call *the Baptiſm of the Spirit*, as for ex. in the caſe of Simon Magus *.

*P.* Barclay pretends that your expoſition of Baptiſm, as an ordinance conſiſting of two parts, the one viſible and the other inviſible, is “ repugnant to the plain words of “ this text: *one body and one Spirit, one Lord, one faith,* “ *one Baptiſm, one God and Father of all* (b); which “ text ſaith not, *that there are two Baptiſms*, to wit, one “ of *water*, the other of the *Spirit*, which do make up “ *one Baptiſm;* but plainly that there is *one Baptiſm*, “ as there is *one faith*, and *one God* †.

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(a) 1 John i. 1, 2, 3.

* That Simon Magus never was baptized is one of the many mistakes of Mr Robinson, in his History of Baptism. Chap. vii. St Luke says expresly; *Simon himſelf believed also, and when he was* baptized, *he continued with Philip.* Acts viii. 13. And it will be proved in the course of this work, that this exterior baptism administered by Philip to the Samaritans was Christian baptism.

(b) Eph. iv. 5, 6.

† Barclay's *Apology* for the Quakers. page 414.

*C*. We do not believe that there are *two Baptiſms*, of which the *one Baptiſm*, is made up; but that the *one Baptiſm* is made up of two eſſential parts, viz. an exterior ſign, and inward grace.

*P*. But, ſays B. " there goeth not *two faiths*, nor *two* " *Gods*, nor *two Spirits*, nor *two bodies*, whereof the one " is outward and elementary, and the other ſpiritual and " pure, to the making up the *one faith*, the *one God*, the " *one body*, and the *one Spirit*; ſo neither ought there to " go *two Baptiſms*, to make up the *one Baptiſm*." *

*C*. No man ever ſaid that there goeth two Baptiſms to make up the *one Baptiſm*; and ſo B. might have ſpared himſelf the trouble of that argument.

But ſince he lays ſo much ſtreſs upon this text of St Paul, it will not be improper to obſerve, with reſpect to the *one Lord*, the *one faith*, and the *one body*, mentioned therein, that though there be but one Lord, yet there are two natures united in him; though there be but one faith, yet *with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation* (a): though there be but one body, viz. the Church, yet we are united both to our fellow-members on earth, in exterior fellowſhip; and to Chriſt our head, by interior grace; juſt as we ſay that, though there is but one Baptiſm, yet there is an exterior *waſhing of regeneration*, and an interior *renewing of the Holy Ghoſt*. (b) Obſerve alſo that the two natures in Chriſt are not *two Lords*, that go to make up the *one Lord*; nor the believing of the heart, and confeſſion of the mouth, *two faiths* that go to make up the *one faith*; nor our interior union with Chriſt, and exterior fellowſhip with our brethren, *two bodies* that go to make up the *one body*; ſo neither are the exterior waſhing, and the renewing grace of the Holy Ghoſt, *two Baptiſms* that go to make up the *one Baptiſm*; but rather two parts of the ſame Baptiſm, the one viſible, which is the ſign; and the other inviſible, which is the thing ſignified.

*P*. " This, replies B. yet more confirmeth our doctrine.

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* ibid. (a) Rom. x. 10 (b) Tit. iii. 5.

" For if water be only the *Sign*, it is not the matter of " the one Baptiſm; and we are to take the one Baptiſm " for the *matter* of it, and not for the *Sign*, or *figure*, and " *type* that went before*."

*C*. When we ſay that water is the *Sign*, we do not mean it is a ſign *that goes before Baptiſm*, and is different from it; like the paſchal lamb, that went before, and was different from Chriſt, of whom it was the figure; but it is an eſſential part of Baptiſm, which being viſible, is at the ſame time a ſign of the inviſible part thereof. Neither do we imagine that water is a ſign of the whole ordinance, or a ſign of Baptiſm, conſidered both as to its interior and exterior part: for it cannot be a ſign of itſelf. *Water* is only a ſign of that inviſible grace, which is annexed to it: in ſo much as by divine inſtitution it repreſents or exhibits it to our eyes. Whence it follows that water is both the *matter* and *Sign* of Baptiſm. It is the *matter* of it; becauſe having been inſtituted to be the exterior and viſible part thereof, as I ſhall ſhew you preſently, there can be no Chriſtian Baptiſm, without it. It is alſo the *Sign* of it; becauſe, as a cleanſing element, it repreſents outwardly the interior cleanſing of the ſoul by divine grace. So is the face both an eſſential part of the whole man, and at the ſame time, an image or mirror of another part of man, viz. the ſoul.

*P*. All " this urgeth nothing, ſays B. unleſs it be " granted alſo, that both (the interior and exterior part) " belong to the eſſence of Baptiſm; ſo that Baptiſm is " not to be accounted, as truly adminiſtered, where both " are not: which none of our adverſaries will acknowledge; but on the contrary, account all thoſe truly bap-" tized with the Baptiſm of Chriſt, who are baptized " with water, though they be uncertain whether they be " baptized with the Spirit, or no." †

*C*. Barclay is here miſtaken. We maintain that both the outward waſhing, and inward grace, belong properly to the eſſence of Baptiſm. For Chriſt did not inſtitute it, to be a mere exterior ceremony, but a ceremony which, by means of the interior grace annexed to it, ſhould purify our ſoul, and ſave us. They therefore who receive nothing but the ſign, and by their evil diſpoſitions deprive themſelves of the bleſſings ſignified by it, cannot be ſaid to receive all that belongs to the eſſence of this Sacrament.

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* Page 414. † Page 418.

*P.* Yet, though they are not baptized with the Spirit, you nevertheleſs account them truly baptized, and true Chriſtians, and true members of the church, merely becauſe they have been baptized with water.

*C.* We form the ſame judgment of adult perſons, who under the Goſpel receive Baptiſm, as of thoſe who under the law received Circumciſion. Not all who were outwardly circumciſed, had that Circumciſion which is of the heart, and in the ſpirit; yet by the ſole act of receiving the Circumciſion, that was outward in the fleſh, they were made Jews, and accounted members of the viſible church of God. Upon the ſame principle we ſay, that a man is accounted and made a Chriſtian, by the very act of receiving the exterior rite of Baptiſm, though he may be a ſtranger to the ſpirit of Chriſt. But in this caſe, this man can no more be deemed a true Chriſtian, and be ſaid to have received true ſaving Baptiſm, than a Jewiſh proſelyte could be eſteemed a true ſon of Abraham, who had not the Circumciſion which is of the heart. *For he is not a Jew which is one outwardly; neither is that Circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and Circumcision is that of the heart, in the Spirit, and not in the Letter; whose praise is not of men, but of God.* (a)

*P.* Well then ſay the Quakers, “the controverſy “ſtands betwixt us and our oppoſers in that they oftentimes prefer the form and ſhadow, to the power and “ſubſtance, by denominating perſons as inheritors and “poſſeſſors of the thing from their having the form and “ſhadow, though really wanting the power and ſubſtance; “and not admitting thoſe to be ſo denominated who have “the power and ſubſtance, if they want the form and

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(a) Rom. ii. 28, 29.

" ſhadow.—And moreover, in that they account not thoſe, " who are ſurely baptized with the Baptiſm of the ſpirit, " baptized: neither will they have them ſo denominated, " unleſs they be alſo ſprinkled with, or dipped in water; " but we on the contrary, do always prefer the power " to the form, the ſubſtance to the ſhadow, and where " the ſubſtance and the power is, we doubt not to deno- " minate the perſon accordingly, though the form be " wanting."*

*C.* It is a miſtake to ſay that we prefer the form and ſhadow to the power and ſubſtance. We certainly believe that the regeneration of the ſoul by the interior grace of Baptiſm, is infinitely preferable to the bare waſhing of the fleſh. Accordingly we honour many, as ſaints and martyrs, for having laid down their lives for Jeſus Chriſt, who have never been baptized with water; whilſt we rank Simon Magus among the hyprocrites, though he was baptized outwardly. It is true, we may ſometimes denominate perſons *Chriſtians*, who have not the power and ſubſtance of Chriſtianity, becauſe this denomination, in the common acceptation of the word, implies nothing more than a man having received the rite of baptiſm, and his exteriorly profeſſing the chriſtian religion, let him have the ſpirit of Chriſt or not, which can be known to God alone; juſt as proſelytes, under the Moſaic diſpenſation, were denominated, *Jews*, merely from their having been circumciſed, and outwardly profeſſing the law of Moſes, ſince it could not be known whether or not they had been circumciſed in their heart, it is true alſo that in general we admit none to the denomination of *chriſtians*, but thoſe who have received the form of chriſtianity in baptiſm; becauſe we believe that this denomination belongs to theſe excluſively, and can by no means be applied to perſons, who have not been actually initiated into the chriſtian church. Yet we do not doom to infallible damnation every man who dies unbaptized, as ſome imagine we do; but make an exception, not only in favour of the Martyrs who are, as it were, baptized with their own blood, but of all without exception who are prevented by impoſſibility from receiving Baptiſm, in whom Faith and Repentance, with a true and ſincere deſire of this ſacrament are found, and could we be certain of the ſincerity of theſe diſpoſitions in any one who dies unbaptized, as we are in regard of thoſe who ſhed their blood for Jeſus Chriſt, we ſhould make no difficulty to denominate him a chriſtian. As for thoſe who, through human reſpects, contempt or wilful blindneſs, abſtain from the exterior rite of Baptiſm, when it is in their power to receive it, however much they may flatter themſelves that they are *ſurely* baptized with the Baptiſm of the Spirit, we firmly believe, with all chriſtian antiquity, they are not ſo; becauſe in the ordinary ways of providence, the grace of Baptiſm cannot be had, without the ſign of Baptiſm, ſo that while they imagine they are only preferring the ſubſtance to the ſhadow, they in reality loſe both ſhadow and ſubſtance, juſt as a man, who in the purchaſe of an eſtate would not uſe ink and paper, nor have the acquiſition of it confirmed by any exterior deed according to law, would loſe eſtate and all for his folly.

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* Page 418.

## *Institution of* WATER-BAPTISM, *from* John iii. 5.

*P.* BY what argument could you convince a Quaker, that Chriſt has really inſtituted Water-Baptiſm, as an inſtrument to convey the ſpiritual bleſſings of the new law to our ſouls; and that without this exterior waſhing, we cannot receive the interior Baptiſm of the Spirit.

*C.* We may begin with theſe words of our Lord to Nicodemus: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,* where *water* is mentioned, as the exterior means or inſtrument of our regeneration.

*P.* This cannot be a deciſive argument for the inſtitution of Water-Baptiſm, unleſs you can ſhew that the water mentioned in this text is *natural* water; but the Quakers affirm that "it is not here underſtood of outward "water, but *myſtically* of an inward cleanſing and waſh-"ing."*

*C.* So do they ſay; but what proof do they give of this aſſertion? we ought to take the words of Chriſt in their literal and obvious ſenſe, as long as it is not clearly demonſtrated, that this ſenſe involves ſome manifeſt abſurdity; according to this rule laid down by B. himſelf, as a *maxim yielded to by all* "we ought not to go from the "literal ſignification of the text, except ſome urgent neceſ-"ſity force us thereunto"†. But, here there is no neceſſity to deviate from the literal ſenſe of the text. It has been unanimouſly underſtood of *outward water* by all chriſtians, without exception, until the days of Calvin, and is it likely that the primitive Fathers, as Hermas, Juſtin, Tertullian, Origen, Cyprian, &c. who lived ſo near the time of the Apoſtles, had all miſtaken the meaning of our Saviour's words; and that Calvin, who came 1500 years after Chriſt, was the firſt man in the world, who underſtood them right?

*P.* "*Water* and the *Spirit* are placed here together "(*Except a man be born of Water and the Spirit*) where "the neceſſity of the one is urged, as much as the ne-"ceſſity of the other. Now if the *Spirit* be abſolutely "neceſſary, ſo will alſo *water;* and then, we muſt either "ſay, that *to be born of the Spirit* is not abſolutely ne-"ceſſary, which all acknowledge to be falſe; or elſe, that "water is abſolutely neceſſary, which, as Proteſtants, "we affirm is falſe; elſe we muſt confeſs that *water* is "not here underſtood of outward water."‡

*C.* I anſwer that though *water* and the *Spirit* be placed together in the text, and the neceſſity of both be urged in the ſame terms, yet the very nature of the things that are declared neceſſary, clearly indicates, that the neceſſity of the one, for our regeneration is not abſolute and indiſpenſible, in the ſame degree, as the neceſſity of the other. For the ſpirit being the efficient cauſe of our regeneration, it is clear it can in no caſe whatever be effected without Him; whereas water being only the inſtrument of it, it may be ſupplied in adult perſons by actual faith joined with repentance and love, as indeed it has been underſtood by all Chriſtian antiquity. Quakers will find ſomething of a ſimilar nature in this declaration of our Lord; *He that believeth and is baptized ſhall be ſaved* (a). For here alſo faith and Baptiſm are placed together; and our Lord ſeems to urge the neceſſity of the one as much as of the other. Yet Quakers who take Baptiſm in this text to be the Baptiſm of the Spirit, believe that Baptiſm is more neceſſary than faith, ſince they allow ſalvation to infants who die before they are capable of actual faith; whereas they would not admit them to the bliſs of heaven, without being previouſly baptized with the Spirit, that is, without having received the ſeed of God, whereby they are brought out from their corrupt and degenerate nature, as appears from the words of B. in that very place you have juſt cited: "*To ſay that to be* "*born of the Spirit is not abſolutely neceſſary, all acknow*"*ledge to be falſe.*"

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* Page 441. † Page 432. ‡ Pag. 441.

*P.* Our Lord ſays, that *we are to be born again* of that water he ſpeaks of; and that by it we are made capable of *entering into the kingdom of God*; but outward water can never produce ſuch admirable effects.

*C.* No; *water* alone cannot; but *water* and the *Spirit* can; the Spirit, as the efficient cauſe; water, merely as an inſtituted ſign and inſtrument.

*P.* Is it not more probable that our Lord ſpoke in this text of a *ſpiritual water*, juſt as John the Baptiſt ſpoke of a *ſpiritual fire*, when he ſaid: *He ſhall baptize you with the Holy Ghost, and fire* (b)?

*C.* Though it were certain that the *fire*, here mentioned by St John, ſhould be underſtood myſtically, there would

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(a) Mark xvi. 16.

(b) Mat. iii. 2.

would be no neceſſity to conclude the ſame, of the *water* mentioned by our Saviour. St John might have uſed a figurative expreſſion, though our Saviour did not; and the Quakers allow that "we ought not to go from the "literal ſenſe of a text, without a real neceſſity." But it is not certain that St John meant here a *myſtical fire*. It ſeems certain on the contrary he did not; and that the *fire* he alluded to in this place, was that external, viſible fire which, on the day of Pentecoſt, *appeared* to the Apoſtles and the diſciples, *and ſat upon each of them* (a). It is to this miraculous event, Chriſt himſelf referred the words of his Precurſor, when being upon the point of returning to his Father, he ſaid: *John truly baptized with water, but ye ſhall be baptized with the holy Ghoſt not many days hence* (b).

*P.* The Quakers ſtill object that in this text: *I indeed baptize you with water; but He ſhall baptize you, with the holy Ghoſt, and fire*, "John mentions two manners "of baptizing, and two different Baptiſms; the one with "*water*, and the other with the *Spirit*: the one whereof "he, (John) was the miniſter of, the other whereof "Chriſt was the miniſter of," * whence they conclude that the Baptiſm of water is not the Baptiſm of Chriſt. "And indeed," ſays B. "to underſtand it otherwiſe, "would make John's words void of good ſenſe. For if "their Baptiſms had been all one, why ſhould he have "ſo preciſely contra-diſtinguiſhed them? Why ſhould "he have ſaid that thoſe whom he had already baptized, "ſhould yet be baptized by another Baptiſm." †

*C.* To refute this famous argument which B. carries on through ſeveral pages of his apology ‡ I need only repeat what I have juſt obſerved that the Baptiſm which John ſpeaks of in this place, in contra-diſtinction to the Baptiſm of *water*, is not that Baptiſm which was to be inſtituted by Chriſt, as a ſtanding ordinance for his church, to the end of the world; but that miraculous effuſion of the Spirit, on the day of Pentecoſt. Now we allow that John baptized the Jews with *water* in the Jordan, and that Chriſt baptized the Apoſtles on the day of Pentecoſt, not with *water*, but with *the Holy Ghost and fire*. But this concludes nothing againſt the Chriſtian inſtitution of Water-Baptiſm, and has not ſo much as the leaſt relation to it.

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(a) Acts ii. 3. (b) Acts i. 5.

* Page 415. † Page 416.

‡ Pages 415, 416, 417.

*P.* The Quakers build another Argument againſt Water-Baptiſm, upon the ſame words of the Precurſor. "Since John's baptiſm, ſay they, was a figure, and ſeeing the *figure* gives way to the *ſubstance*, albeit the thing figured remains, to wit, the one Baptiſm of Chriſt yet the other ceaſeth, which was the Baptiſm of John." †

*C.* Without examining whether the Baptiſm of John was or was not a figure of our Baptiſm, I grant that his Baptiſm has ceaſed, and that the Baptiſm of Chriſt, which is our Baptiſm, remains.

## *John's* BAPTISM *essentially different from that of Christ.*

*P.* BUT if our Baptiſm be in *water*, of courſe it is not different from that of John, which you allow has been aboliſhed by the preaching of the Goſpel.

*C.* Though our Baptiſm be outwardly adminiſtered with *water*, like that of John, yet it is not the ſame Baptiſm; becauſe the ſpiritual bleſſings annexed to the external waſhing, are of a different nature. His Baptiſm was like himſelf, as he came to be the forerunner of Chriſt; ſo was his baptiſm intended as a preparation for that of Chriſt, and nothing more.

*P.* But many Proteſtants, chiefly the Preſbyterians, believe

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† Page 423.

believe that "there was no eſſential difference betwixt "the Baptiſm of John, and the Baptiſm diſpenſed by the "Apoſtles, after Chriſt's aſcenſion; and that both of them "had the ſame viſible ſign, and the ſame bleſſings ſignified thereby." *

*C.* If both had the ſame viſible ſign and the ſame interior bleſſings, therefore there was no difference at all betwixt them.

*P.* "The difference, ſay the Preſbyterians was only "*circumſtantial* in reſpect of time, and the object of "adminiſtration. The baptiſm of John was diſpenſed, "before Chriſt had finiſhed the work which his Father "gave him to do; but the Baptiſm of the Apoſtles was "moſtly, after Chriſt had ſuffered and entered into his "glory. The Baptiſm of John was confined to Judea "only, but the Baptiſm of the Apoſtles extended to all "nations, to whom the goſpel was preached." †

*C.* If the difference was only in reſpect of the time *when*, and of the perſons *to whom* the Baptiſm of John and that of Chriſt were to be adminiſtered, it is ſcarcely worth notice; and indeed is no difference. For who ever thought of making a diſtinction between Baptiſm adminiſtered in the tenth or in the fifteenth century, in Scotland or in Italy, to a converted Turk or to a converted Jew.

But do not Preſbyterians affirm, as well as we do, that the ſacraments "have been inſtituted by Chriſt" ‡; and in particular, that "He is the author of Baptiſm" ‖. Yet, as he was not the author of the viſible ſign, of this ordinance, ſince John had been ſent before him to baptize with *water;* if he annexed to this ſign no new bleſſing peculiar to the new law, but left it exactly in the ſame ſtate as it was before, he cannot be ſaid to be the *author of Baptiſm;* and in that caſe the Preſbyterians would expreſs themſelves more pertinently, by ſaying that we receive

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* Fisher's Catechism, Q. 94. q. 6.

† Ibid. q. 6, 7, 8.

‡ Short. Cat. Q. 92.

‖ Fisher's Cat. Q. 94. q. 2.

ceive the Baptiſm of John by Chriſt's appointment, but not Chriſt's own Baptiſm.

*P.* What then are the bleſſings which Chriſt annexed to the exterior waſhing, which were not before?

*C.* Chriſt inſtituted his Baptiſm, as a ſpiritual *waſhing*, to *ſanctify* and *cleanſe his church* (a); as a *waſhing of regeneration to ſave us* (b); that by it we might be *born of the ſpirit*, and made *capable of entering into the kingdom of God*(c). Such bleſſings as theſe the ſcripture never attributed to John's Baptiſm. By John's Baptiſm, men were only made diſciples of John; by Chriſt's Baptiſm they were made diſciples of Chriſt. *Jeſus made and baptized more diſciples than John* (d). In conſequence, we ſee that they who were baptized by John, are ſaid to have been baptized *unto John's baptiſm* (e). Chriſt himſelf, ſpeaking of the waſhing performed by his Precurſor, calls it John's Baptiſm. *The Baptiſm of John whence was it* (f)? Whereas they who were baptized by Peter and Paul, are never ſaid to have been baptized unto Peter's or Paul's baptiſm, but *in the name of the Lord Jeſus;* becauſe they whom John baptized, only received John's baptiſm, and became his diſciples, not the diſciples of Chriſt; but thoſe whom Peter and Paul baptized received the baptiſm of Chriſt, became his diſciples, and were incorporated into his church.

*P.* Were the ancient Fathers of your opinion concerning the difference between John's and our Saviour's Baptiſm?

*C.* Exactly, "John, ſays St Baſil, preached the Bap-"tiſm of penance: but the Lord proclaimed the Baptiſm "of the adoption of the children, which is far more ex-"cellent. John's was an introductory Baptiſm; Chriſt's "is a perfecting Baptiſm. The former withdrew men "from ſin: the latter brings them into fellowſhip with "God *." Tertullian ſays that the Baptiſm of John was

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(a) Eph. v. 26. (b) Tim. iii. 5 (c) Jo. iii. 5.

(d) Jo. iv. 1. (e) Acts xix. 3. (f) Mat. xxi. 25.

* Exortatio ad Bapt. verſus init.

"like a candidate waiting for ſanctification and remiſſion "that were to follow in Chriſt" *. "It is to be obſerved, "ſays Origen, that the Baptiſm of John was inferior to "the Baptſim of Jeſus, given by his diſciples. Thoſe "therefore who in the Acts were baptized with the "Baptiſm of John, and had not heard whether there were "any Holy Ghoſt, were baptized again by the Apoſtles. "For the Baptiſm of regeneration was not given by "John, but by Jeſus, at the hands of his diſciples; and "it is called the *laver of regeneration* the performance of "it being accompanied with the *renewing* of the ſpirit"†. Whether the Baptiſm of John had the virtue of remitting ſins to penitent ſinners as Chriſtian Baptiſm has, or was only intended, like his preaching, to move ſinners to repentance, that they might afterwards, through this repentance and faith in Chriſt obtain the remiſſion of their ſins, I ſhall not undertake to determine. All that I contend for is, that John's Baptiſm was *eſſentially* inferior to that of Chriſt, which alone is *the Baptiſm of regeneration*, by which we are made *children of God*, *diſciples of Chriſt*, and *members of his myſtical body*. In this all the Fathers unanimouſly agree, even thoſe who aſcribe the remiſſion of ſin to John's Baptiſm. "Let none imagine, "ſays St Cyril of Jeruſalem, that Baptiſm merely imparts the remiſſion of ſin, as the baptiſm of John did, "which only remitted ſin; and not alſo the grace of "adoption. For we are certain that as it cleanſes from "ſin, ſo it alſo imparts the gift of the Holy Ghoſt" ‡. It was for this reaſon, as it has been obſerved by Origen, that ſuch as had already received the Baptiſm of John, were, upon their believing in Chriſt, baptized again by the Apoſtles. For had the Baptiſm of John and that of Chriſt been identically the ſame, without any difference at all as to the interior bleſſings conferred by them, the Apoſtles would never have attempted to rebaptize thoſe, who were previouſly baptized by John.

*P*. But what proof have you that they baptized them again?

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* Baptism ch. 10. † In Joan. ‡ Cat, myst. II. No. 5.

*C.* We read in St Matthew, that *Jeruſalem and all Judea* had been baptized by John (a): yet to the very ſame perſons Peter ſaid on the day of Pentecoſt: *ye men of Judea, and all ye that dwell at Jeruſalem, repent, and be baptized, every one of you, in the name of Jeſus Chriſt* (b). And when Paul met at Epheſus with certain diſciples, who were only baptized *unto John's Baptiſm*, he cauſed them to be baptized, *in the name of the Lord Jeſus* (c).

*P.* Preſbyterian divines maintain that "Paul did not rebaptize thoſe diſciples at Epheſus," but "only declared that they, who had heard John preach the doctrine of Repentance and Faith in Chriſt, were by John baptized in the name of the Lord Jeſus, and ſo needed not to be rebaptized by any other".*

*C.* That is evidently a miſtake, St Paul never ſaid that John baptized in the name of Jeſus, nor that thoſe whom he baptized needed not to be rebaptized. But they make him ſay ſo, in order to elude the argument which this place affords us againſt them.

*P.* Was it not St Paul who ſpoke theſe words: *when they heard this, they were baptized in the name of the Lord Jeſus* (d), meaning thoſe who had been baptized by John?

*C.* No it is St Luke, the hiſtorian of the Acts who, after having related how St Paul put thoſe diſciples, whom he had met at Epheſus, in mind of what John had ſaid to the people, viz. *that they ſhould believe in Him, who ſhould come after him*, adds that *when* theſe diſciples *heard this*, viz. from the mouth of Paul, *they were baptized in the name of the Lord Jeſus*, that is, received Chriſtian Baptiſm. Beſides, what the ſacred penman immediately adds, that *Paul laid his hands upon them* (e), refers evidently to the ſame perſons, of whom he had ſaid in the foregoing verſe: *They were baptized in the name of the Lord Jeſus:* conſequently they, who are here ſaid to have been baptized, are the very men whom St Paul had met at Epheſus, who had been baptized *unto John*: for it was upon theſe he laid his hands.

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(a) Mat. iii. 5.

(b) Acts ii. 14, 38.

(c) Acts xix. 5.

* Fisher's Cat. Q. 94. q. 9.

(d) V. 5.

(e) V. 6.

*P*. It is clear that thoſe diſciples were baptized at the command of St Paul. But had they ever been baptized before? If we believe D. Doddridge, ' It is certain they " had not been baptized, ſo much as by John the Baptiſt " himſelf, or in a manner agreeable to the exact tenor of " his Baptiſm."*

*C*. How could Mr Doddridge be *certain* of that? there is nothing in the text, which proves that theſe diſciples had not been baptized by John himſelf; ſtill leſs that they had not been baptized agreeably to the exact tenor of his Baptiſm. St Paul did not aſk them, *by whom*, or *in what manner*, but *unto what* they had been baptized, that is, unto *what faith* or *religion*. For when they told him that they had never heard of the Holy Ghoſt, he immediately ſuſpected, they had not been baptized unto the Chriſtian faith, and had not received chriſtian Baptiſm. And it ſoon appeared, ftom their confeſſion, that he was not miſtaken, and that they had only been baptized *unto John's Baptism*; but whether by John *himself* or at the hands of his diſciples, it matters not. For the reaſon why St Paul, baptized them, or cauſed them to be baptized, was not, that they had not been baptized by John *himſelf*, but rather that they had only been baptized by him, or unto his Baptiſm, and not unto Chriſt's Baptiſm, which he proved they were bound to receive, from the very words of the Holy Precurſor: *John said to the people that they ſhould believe on Christ Jeſus.* For theſe words of John, as we infer from the conduct of St Paul on this occaſion, implied the neceſſity, not only of *believing* in Chriſt, but alſo of receiving his Baptiſm, which accordingly all received, who believed in him; and the Jews firſt of all, though moſt of them had been previouſly baptized unto John's Baptiſm. *They that received his word were baptized.* (a)

Institution

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* Prop. 154. Sect 2. Schol.

(a) Acts II. 41.

## *Institution of* WATER-BAPTISM. *from* Mat. xxviii. 19.

*P.* WHAT other argument can you produce, for the divine inſtitution of Water-Baptiſm?

*C.* The words of the commiſſion: *Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

*P.* Chriſt does not ſpeak here of baptizing *with water*, but of *baptizing*; which the Quakers underſtand of the Baptiſm of the Spirit. Why then would you ſuppoſe that *water* is here meant, when there is nothing of it in the text?

*C.* Becauſe the word *baptize* in the language of the ſcripture, whenever it is taken to expreſs an action performed by a man upon another man, is always underſtood of *Water-Baptiſm*. Beſides, here our Lord ſends his Apoſtles to *baptize the nations*; but if this Baptiſm were all interior; how would they have been able to adminiſter it? How could the *nations*, have received it at their hands? How could they have known whether, and when they had received it?

*P.* The Quakers ſuppoſe that the Apoſtles adminiſtered Baptiſm, by preaching; and that thoſe, among their hearers received it at their hands, whoſe hearts, upon hearing the word of God, were converted and changed by his Spirit.

*C.* In that caſe *bapizing* and *teaching* would be but one and the ſame function; but here our Saviour diſtinguiſhes them. *Teach* all nations, *baptizing* them. And through all the New Teſtament, the preaching of the word, and the adminiſtering of Baptiſm are mentioned, as two things entirely diſtinct.

*P.* The Quakers allow they are different. "Baptizing "with the Spirit, ſays B. is ſomewhat further than "teaching, or informing the underſtanding; for it imports a reaching to and melting the heart, whereby it is turned, as well as the underſtanding informed." *

*C.* If Baptiſm conſiſts in the melting of the heart, then it is not performed by men; for God alone can reach to the heart and melt it; yet our Saviour ſpeaks of it, as of a function that ought to be performed by the Apoſtles.

*P.* True: the melting of the heart, in which the Baptiſm of the Spirit eſſentially conſiſts, is the work of God alone; but ſays B. it "is inſtrumentally done by men fitted of God for that purpoſe; and therefore no abſurdity follows, that Baptiſm with the Spirit ſhould be expreſſed, as the action of the Apoſtles. For though, it be Chriſt by his grace, that gives ſpiritual gifts, yet the Apoſtle ſpeaks of his *imparting to them ſpiritual gifts*, &c. (a).

*C.* There is no abſurdity in ſaying *that* ſpiritual gifts are conferred, inſtrumentally, by men to other men; and if Chriſt without uſing the word *baptize*, had ſaid to his Apoſtles; "go and preach to all nations, and convert them from their evil ways; and impart unto them the knowledge of truth, and the gifts of the Spirit"†, nobody would have found this way of ſpeaking either abſurd or ſtrange; but it will always appear both ſtrange and abſurd to leave the uſual, obvious, and literal ſenſe of the word *baptize*, and give it a new meaning, of which neither ſcripture nor any writer whatever, previous to the riſe of Quakeriſm, can afford a ſingle inſtance.

And what elſe could the Apoſtles underſtand by *baptizing*, when they were ſent to baptize, but *water-baptiſm?* They had already performed this ceremony upon great numbers of their countrymen (b); and called it Baptiſm; and every body called it ſo. Chriſt himſelf uſed the ſame expreſſion, speaking of John's Baptiſm. Therefore the ſignification of the word *baptize* was already determined in their mind, to ſignify an exterior waſhing. Since then our Lord gave them no new explicaplication of this word, nor fixed any new meaning upon it, it was unavoidably neceſſary for them to take it in its natural and ordinary acception. Accordingly they baptized with water; and all Chriſtian Antiquity did ſo after them, as I will ſhew you afterwards.

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* Page 435. (a) Rom. i. 11. † Ibid. (b) Jo. iv. 1, 2.

*P.* May we not ſay, that the coming of the Holy Ghoſt upon believers, ſo often mentioned in the Acts, was that very Baptiſm, which our Lord ſent his Apoſtles to diſpenſe among nations, and which Quakers call the Baptiſm of the Spirit?

*C.* No: for the Scripture in many places expreſsly diſtinguiſhes this deſcent of the Holy Ghoſt from Baptiſm: as for example, in the caſe of the Samaritans. *The Holy Ghost as yet was fallen upon none of them; only they were baptized in the name of the Lord Jesus* (a). Alſo, ſpeaking of the twelve diſciples, whom St Paul met at Epheſus: *When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them* (b). But if the Quakers would take notice of the various circumſtances of this deſcent of the Holy Ghoſt upon believers, as related in the Acts, they will find they do not agree even with their own notions of Baptiſm. 1. Their Baptiſm may be adminiſtered by any preacher of the word, ſince they make it to conſiſt in the melting of the heart done inſtrumentally by preaching; but though Philip had preached to the Samaritans, though they had received his word *with one accord* and with *great joy;* and conſequently had been baptized with the Spirit, in the ſenſe the Quakers underſtand it; yet they did not receive the Holy Ghoſt, till Peter and John came among them. Again, when Peter had preached the word to the Jews, on the day of Pentecoſt, three thouſand of them *were pricked in their heart* (c). This is the melting of the heart which the Quakers call the Baptiſm of the Spirit, inſtrumentally performed by the preaching of Peter, yet they did not receive the Holy Ghoſt then, but after they had complied with Peter's directions: *Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and*

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(a) Acts viii. 15, 16. (b) xix. 5, 6. (c) Acts ii. 37.

*and ye ſhall receive the gift of the Holy Ghoſt* (a). 2. In the caſe of the Samaritans and of the twelve diſciples at Epheſus, the deſcent of the Holy Ghoſt was not effected, as Quakers ſay their Baptiſm of the Spirit is, by preaching; but by the laying on of hands and prayer. *When* (Peter and John) *were come, they prayed for them, that they might receive the Holy Ghoſt.—Then they laid their hands on them* (b). *When Paul had laid his hands upon them, the Holy Ghoſt came on them* (c).

## Objections *from John* iv. 2.---1 *Peter* iii. 21. *and Gal.* ii. 12. *anſwered; Proofs of the inſtitution of* WATER-BAPTISM *from the ſame texts.*

*P.* "IF Water-Baptiſm, ſays Barclay, had been to continue a perpetual ordinance of Chriſt in his Church, "he would either have practiſed it himſelf; or commanded his Apoſtles ſo to do; but that he practiſed it "not, the ſcripture plainly affirms: *Jeſus himſelf Baptized not* (d). And that he commanded his diſciples to "baptize with water, I could never yet read." *

*C.* We allow that Jeſus *himſelf* did not baptize; but we read in the ſame place, that his diſciples did: *Jeſus himſelf baptized not, but his diſciples.* Now I maintain that they did ſo by his command and authority. For we never aſcribe to a maſter what is done by his diſciples, but when they act, by his command, or in his name. But here the ſcripture aſcribes to Chriſt himſelf, the Baptiſm conferred by his diſciples. *After theſe things, came Jeſus and his diſciples—and baptized* (e). The Jews alſo, ſpeaking to John the Baptiſt, ſaid that Jeſus *baptized, and all men came to him* (f). They knew therefore

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(a) Ver. 38. (b) viii. 15, 17. (c) xix. 6. (d) John iv. 2.

* Page 424. (e) John iii. 22. (f) Verse 26.

fore that Jeſus approved of this Baptiſm. Beſides how could thoſe be ſaid to *come to him* who received Baptiſm at the hands of his diſciples, if he had not commiſſioned his diſciples to baptize them? But they not only came to him but by this Baptiſm became his diſciples. *Jeſus made and baptized more diſciples than John* (a). The ſame appears from the anſwer John gave upon this occaſion to the ſame Jews, and to his own diſciples, who ſeemed to be alarmed that ſo many followed Chriſt and received his Baptiſm. For inſtead of calming their apprehenſions all at once, by laying the blame of that action upon the diſciples of Jeſus, as the Quakers do now, and as he had certainly done himſelf, had he known that Jeſus had not authorized his diſciples to baptize, he not only allowed the fact to be true, viz. that Jeſus baptized, either himſelf or by his diſciples, but moreover informed them that he did ſo by the power which he had received from above: *A man can receive nothing, except it be given him from heaven. Ye yourſelves bear me witneſs that I ſaid: I am not the Chriſt, but that I am ſent before him.——He muſt increaſe, but I muſt decreaſe* (b). Since then the Quakers argue from this Baptiſm, which the Apoſtles diſpenſed, previouſly to our Lord's death, with a view to ſhew that he did not *himſelf* practiſe Water-Baptiſm, they furniſh us with an invincible proof, that at leaſt he commanded his diſciples to Baptize; which is all we contend for; Since it muſt hence follow that Chriſt inſtituted Water-Baptiſm.

*P.* St Peter ſays: *Baptiſm alſo ſaves us, not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God* (c). " Now, ſays B. whatever way " we take this definition of the Apoſtle, of Chriſt's Baptiſm, it confirmeth our ſentence. For if we take the " firſt or negative part, viz. *that it is not a putting away* " *of the filth of the fleſh*, then it will follow that Water- " Baptiſm is not it; becauſe that is *a putting away of the* " *filth of the fleſh*. If we take the ſecond and affirmative " definition, to wit, that *it is the anſwer* or confeſſion " *of a good conſcience*, &c. then water is not it; ſince, " as

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(a) John iv. 1. (b) John iii. 27, 28, 30. (c) 1 Pet. iii 21.

"as our adverſaries will not deny, Water-Baptiſm does "not always imply it*."

*C.* So B. is determined to find a definition of Baptiſm in thoſe words of St Peter. "So plain a definition of Baptiſm, ſays he, is not in all the Bible." And to make good his aſſertion, he makes the Apoſtle ſay, that Baptiſm *is not a putting away of the filth of the fleſh*, and that *it is the anſwer of a good conſcience*. But St Peter does not ſay any thing of that kind. He neither defines what Baptiſm *is*, nor what it *is not*; but merely declares, that what ſaves us in Baptiſm is not the putting away of the filth of the fleſh, or the exterior waſhing, but the anſwer of a good conſcience. *Baptiſm now ſaves us, not the putting away.* &c. Which declaration far from being any way contrary to the uſe of water in Chriſtian Baptiſm, is rather a manifeſt argument for it; it being evident that, if no exterior waſhing had been uſed by the Apoſtles in the adminiſtration of this ordinance, St Peter would never have had occaſion to ſay, and indeed would never have ſaid, that *Baptism saves us, not the putting away of the filth of* the fleſh. For as it could not be ſaid, without abſurdity, that *Baptiſm ſaves us, not the circumciſion which is outward in the fleſh*; becauſe outward circumciſion being no part of Baptiſm, Chriſtians can never need to be inſtructed that they are not ſaved in Baptiſm by an outward circumciſion; ſo it would have been equally abſurd for St Peter to write to Chriſtians, that Baptiſm ſaved them, *not the putting away of the filth of the fleſh*, had they not been Baptized with water. For in that ſuppoſition, an exterior waſhing would have no more connection with Baptiſm, than an outward Circumciſion has. Beſides, St Peter in the ſame place tells us, that our Baptiſm is the *figure* or rather, as we read in the Greek, the *antitype* of Noah's flood, that is to ſay, the thing prefigured by it. *Few, that is eight ſouls, were ſaved by water: the like (antitype) thereunto even Baptiſm does*(a); which words ſo clearly alludes to the exterior water of Baptiſm, that B. himſelf has been forced to allow that in this place the Apoſtle "inſinuates that, as they were

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* Page 420.

(a) Verse 20, 21.

" ſaved by water in the Ark, ſo are we now by Water-" Baptiſm (b.)

*P.* Yes; but notwithſtanding this conceſſion, he pretends that if Water-Baptiſm is the thing which St Peter ſays was figured by the flood, it would then follow, that all thoſe who receive Water-Baptiſm ſhould be ſaved, as all thoſe were ſaved, who were in the ark, which yet is not the caſe.

*C.* No, it is not the caſe: nor is this a conſequence that follows, from Water-Baptiſm being the thing that was figured by the flood. For the flood did not ſave all men, but a *few* only, that is the eight ſouls that were in the ark; and ſo Water-Baptiſm may have been figured by the flood, though it does not ſave all that receive it. It is true that all that were in the ark were ſaved, but it is not to the ark St Peter compares our Baptiſm, but to the flood. Yet it muſt be obſerved that they that were in the ark, were ſaved by *water*; therefore, that the figure may be true, we muſt ſay that, though Baptiſm does not ſave all men, any more than the flood did; yet in the ordinary courſe of Providence, it is by Baptiſm that all thoſe are ſaved, who are ſaved in the church of Chriſt, which was prefigured by the ark. However, ſince according to B., all thoſe that have the Baptiſm of the Spirit are ſaved by it, it follows that it is not of this Baptiſm St Peter ſpeaks; for he ſpeaks of a Baptiſm which, like the water of the flood, does not ſave all, but ſuch only, in whom the anſwer of a good conſcience is joined with the exterior waſhing.

*P.* Pray, what means St Peter by *the anſwer of a good conſcience?*

*C.* It ſeems St Peter was afraid that the Faithful, hearing we were ſaved by Baptiſm would be tempted to neglect the practical duties of Chriſtianity, upon a falſe confidence that it was ſufficient for ſalvation to have received the outward rite of this ordinance. Therefore he tells them, that the exterior waſhing, or *the putting away of the filth of the fleſh,* is not what ſaves us, but rather *the anſwer of a good conſcience,* that is, the anſwering

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(b) Page 420.

ſwering the grace of Baptiſm by a good conſcience, or the living up to their holy vocation. Let me obſerve further that the interior grace which melts the heart, or that operation of the Spirit whatever it be, in which the Quakers are pleaſed to make Baptiſm conſiſt, can in no propriety of language be called an *anſwer* or confeſſion of the conſcience. The grace of God and his Spirit may invite, move and *knock* at the door of our hearts, but do not *anſwer*. It is the heart itſelf anſwers and liſtens to the Spirit. That this is the genuine ſenſe of the place under conſideration, appears from what St Peter had ſaid juſt before: *Sanctify the Lord in your hearts—having a good conſcience.* (a)

*P.* B. argues alſo from theſe words of St Paul to the Galatians (b). *As many of you, as have been baptized unto Christ, have put on Christ*; "which ſays he, is not "meant of Water-Baptiſm, but of the Baptiſm of the "Spirit; becauſe elſe it would follow that whoſoever "had been baptized with Water-Baptiſm, had put on "Chriſt, and were riſen with him, which all acknowledge "to be abſurd." *

*C.* I anſwer that theſe expreſſions of St Paul: *As many of you as have been baptised have put on Christ*, however comprehenſive they may appear, are not more ſo than what he ſays in the foregoing verſe: *Ye are all the children of God by faith, in Christ Jeſus;* which does not imply that all to whom he addreſſes himſelf in this epiſtle, were inwardly and indeed the children of God. The true meaning of thoſe general expreſſions, if we conſider the drift of St Paul's argument, is that thoſe new converted Jews, to whom he writes, had, by their receiving Baptiſm, profeſſed themſelves diſciples of Chriſt, and renounced the yoke of the Old Law, to enjoy the Liberty of the children of God under the New; without conſidering whether or not they were all become inwardly children of God, at their Baptiſm, and had really put on Chriſt: In fact, St Paul wants to ſhew them, that in conſequence of their being baptized, and of their being the children of God, and having put on Chriſt; they were no longer bound to obſerve the Moſaic ordinances. *After that Faith is come, you are no longer under a school-master. For ye are all the Children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.* Now this inference: *You are no longer under a School-master,* which St Paul draws from their being Baptized, held true, not only in regard of ſuch as had interiorly received the Spirit of Chriſt, but of all without exception who profeſſed Chriſtianity, who were no longer bound to obſerve the ceremonies of the Law. Conſequently the Baptiſm, from which he draws this inference, muſt have been an exterior ordinance common to every profeſſed Chriſtian by virtue of which they had all been initiated into the viſible church of Chriſt and denominated *children of God,* and thus were ſaid *to have put on Christ;* or elſe St Paul's argument would not be concluſive.

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(a) Ver. 15. 16. (b) iii. 12. * Page 422.

## *Institution of* WATER-BAPTISM, *proved from the practice of* Peter, Paul *and other disciples of* Christ.

*P.* HAVE you any other proof from Scripture that Chriſtian Baptiſm ought to be adminiſtered with water?

*C.* We have the example of the Apoſtles and firſt diſciples of Chriſt, who all baptized with water. For wherever there is any mention, in the New Teſtament, of Baptiſm being adminiſtered by them to Believers, either it is expreſsly ſaid that *water* was uſed, as in the caſe of the Eunuch and of Cornelius; or the ſame is eaſily inferred from the circumſtances.

*P.* The Quakers maintain, on the contrary, that in all thoſe inſtances, where believers are ſaid to have been baptized, either *water* was not uſed at all, or if uſed, was not Chriſtian Baptiſm, but a Jewiſh ceremony.

*C.* It is eaſy to demonſtrate that the Baptiſm given by the Apoſtles, and mentioned in ſo many places of the New Teſtament, was *Water-Baptiſm;* moreover that it was not a Jewiſh ceremony, but a Chriſtian rite, or a rite of initiation into the Chriſtian church, with the bleſſings of the New Law annexed to it.

*P.* How will you prove that the three thouſand Jews, who were converted at the preaching of St Peter, and are ſaid to have been baptized (a), were baptized with *water?*

*C.* I ſhall prove it 1. from the ſimple narration of the fact. Theſe Jews being pricked in their heart, ſaid to Peter.——*What shall we do? Peter said unto them: repent, and be baptized. Then they that gladly received his word, were baptized* (b); It is clear the word *baptize* here, being uſed in the plain ſtyle of hiſtory, cannot be wreſted to a figurative ſenſe; but muſt denote that exterior rite, which both the Jews and Chriſtians ever underſtood by that word. 2d. Had Peter, when he exhorted the Jews to *be baptized,* referred to that interior operation of grace, which the Quakers call the Baptiſm of the Spirit, none of his hearers could have known what he meant. For they all underſtood by that word *baptize,* Water-Baptiſm, and nothing elſe. 3d. The Quakers muſt ſay, if they ſtand to their principles that before St Peter had ſaid to the Jews: *Be baptized,* they were already baptized with the Spirit, ſince they were pricked in their heart, which is the very thing the Quakers call the Baptiſm of the Spirit. 4th. When St Paul afterwards writing to the ſame Jews, reminded them of their baptiſm, he deſcribed it not only as a ſprinkling of the heart, but alſo as a bodily waſhing. *Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water* (c).

*P.* Now you have to prove that the Baptiſm, which thoſe three thouſand Jews received at Jeruſalem, was a Chriſtian ordinance.

*C.* This will appear evident from the following circumſtances. 1. When the Jews being pricked in their heart, for having crucified their Lord and Chriſt, ſaid to Peter;

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(a) Acts ii. 42. (b) Acts ii. 37, 38, 41. (c) Heb. x. 22.

Peter: *what ſhall we do?* he anſwered them: *Be baptized every one of you, in the name of Jesus Christ, for the remiſſion of ſins* (b). Now it cannot be ſuppoſed that Peter referred them to a legal purification, *for the remiſſion of their ſins.* He knew as well as St Paul, that *the diverse washings of the old law could only sanctify to the purification of the fleſh* (c); but not purge the conſcience. 2d. Neither could he ſay, ſpeaking of a legal purification: *Be baptized, in the name of Jesus Christ—and ye shall receive the gift of the Holy Ghoſt.* For thoſe legal waſhings were not performed *in the name of Jeſus*, and they could not have this effect of imparting *the gift of the Holy Ghoſt.* 3d. It can not be ſuppoſed that thoſe converts, no leſs than three thouſand, all at once, ſtood in need of a legal purification. 4th. The text ſays that *they that gladly received his word, were baptized:* Therefore they were not baptized, on account of any legal impurity, but becauſe they *believed.* 5th. Beſides *the remiſſion of ſins*, and *the gift of the Holy Ghoſt*, that were imparted to them at their Baptiſm, they were by it initiated into the Chriſtian church. *They were* baptized——*and they continued sledfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers* (d).

*P.* Was the Baptiſm which the Samaritans received at the hands of Philip the Deacon (e), adminiſtered to them with *water?*

*C.* The Quakers cannot poſſibly deny it, except they chuſe to ſay, that Simon Magus received the Baptiſm of the Spirit; for he certainly received the ſame Baptiſm, as the reſt of that nation. *When they believed Philip——they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip* (f). Now that this Baptiſm of the Samaritans was not a Jewiſh ceremony, but a Chriſtian ordinance, is evident, from this circumſtance that they received it, not for having contracted any legal impurity, but upon *believing* what Philip *preached* to them, *concerning the kingdom of God, and the name of Jesus Christ* and

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(b) Acts ii. 37, 38.
(c) Heb. ix. 19.
(d) Acts ii. 42.
(e) Acts viii. 12.
(f) Ver. 12, 13.

(a); and alſo, from their having been baptized *in the name of the Lord Jeſus* (b).

*P.* Do you think this laſt circumſtance a ſufficient argument, that the Baptiſm of the Samaritans was a chriſtian ordinance?

*C.* Undoubtedly; had it been a legal purification, or any thing ſhort of a chriſtian ordinance it had never been performed *in the name of the Lord Jeſus.* Barclay himſelf allows that theſe expreſſions: *in the name,* or *unto the name of the Lord,* and the like, indicate chriſtian Baptiſm. For after having obſerved that "*The name of the* "*Lord* is often taken in Scripture, for ſome thing elſe, "than a bare ſound of words, or literal expreſſion, even for "his *virtue* and *power;*" now, ſays he, that "the Apoſtles "were by their miniſtry to baptize the nations, into *this* "*name, virtue* and *power;* and that they did ſo, is evi"dent by the teſtimonies of Paul, where he ſays that; *as many of them as were baptized into Chriſt, have put on Chriſt*".*

*P.* As to the Baptiſm of the Eunuch, it is manifeſt it was adminiſtered with *water.* For *they went down both into the water, both Philip and the Eunuch, and he baptized him*(c). But how will you ſhew it to have been chriſtian Baptiſm?

*C.* From the circumſtances of the fact, as they ſtand related by the Hiſtorian of the Acts. Philip being come up into the Eunuch's chariot, *began to preach unto him Jeſus. And as they went on their way, they came unto a certain water: and the Eunuch said: see, here is water; what does hinder me to be Baptized? and Philip said:* if thou believest *with all thine heart, thou mayest. And he answered, and said: I believe that Jesus Christ is the Son of God—and he* (that is, Philip) *Baptized him*(d). It was therefore, upon hearing what Philip preached to him, concerning Jeſus, that the Eunuch aſked for Baptiſm; and Philip did not Baptize him, untill he was aſſured that he believed in him, with all his heart. Now, what connection have thoſe circumſtances with a Jewiſh waſhing? But further obſerve: If the Eunuch had already received Chriſtian Baptiſm, before he went down into the water, as the Quakers muſt ſay he had, viz. when, his heart being melted by divine grace, at the preaching of Philip, he anſwered: *I believe;* why did not *the Spirit* then catch Philip away immediately? For in that ſuppoſition, after the Eunuch had profeſſed his Faith in Chriſt, the work for which Philip was ſent to him would have been done, and his commiſſion fulfilled: the Spirit therefore ſhould not have given him time, to perform an unneceſſary, and Superſtitious rite. Yet the Spirit waited, till the Eunuch had been Baptized with water, *when they were come up out of the water, the Spirit of the Lord caught away Philip**. Is not this circumſtance alone, a ſufficient proof, that the Spirit of God had ſent Philip to the Eunuch, not only to turn his heart from darkneſs to light; by the preaching of the word; but alſo to adminiſter to him Water-Baptiſm?

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(a) Ver. 12. (b) Ver. 16. * Page 433.
(c) Acts viii. 38. (d) Ch. viii. 35 &c.

*P.* Barclay has declined taking any notice of this Baptiſm of the Eunuch; but ſome of his brethren have done it, in his place; and pretend that this Æthiopian was a gentile, a proſelyte to the Jewiſh religion, who was not yet initiated into it; and who upon hearing of Jeſus Chriſt from Philip, would be made a Jew, by Baptiſm, at the ſame time he became a Chriſtian by Faith.

*C.* The Quakers will never prove that this Eunuch was a gentile; and if a gentile, that he had not been initiated into the Jewiſh church, previous to his being baptized by Philip; but ſuppoſing both to be true; they have ſtill to ſhew that the exterior Baptiſm Philip gave him, was intended to initiate him into the Jewiſh Church. But neither Philip nor the Eunuch ſaid a ſingle word relative to any initiation of that kind. What they ſpoke of together in the chariot, was all concerning the Chriſtian doctrine, and the Chriſtian faith. When the Eunuch aſked for Baptiſm, Philip did not ſay: "If thou art "reſolved to keep the Law and obſervances given to the "Jews by Moſes, *thou mayeſt:*" but his anſwer was: *if*

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* V. 39.

*if thou believeſt.* Upon which the Eunuch anſwered not, that he believed in Moſes, but in Chriſt. Beſides, had the Eunuch only meant, by receiving this Baptiſm to become a Jew, and be admitted to the privileges of the Jewiſh nation, he ſhould alſo have been circumciſed, as Timothy was (a). And is it probable he would have been willing to be initiated by Philip, a man perſecuted by the Jews, and in a remote place, without proper witneſſes; and not rather at the hands of ſome of the Jewiſh Rulers, in a ſynagogue, and with all the ceremonies uſed upon ſuch occaſions; that ſo, the act of his initiation might be public and authentic?

*P.* Let us paſs to the Baptiſm of Cornelius, and his houſehold. It was moſt certainly performed with *water*, ſince Peter himſelf called for it (b). But can it be proved it was chriſtian Baptiſm?

*C.* This appears firſt from their having been baptized *in the name of the Lord* (c), which is a manifeſt indication of Chriſtian Baptiſm. 2d. From St Peter baptizing them, upon ſeeing they had received the Holy Ghoſt. *Can any man forbid water, that these should be baptised, who have received the Holy Ghost as well as we* (d)? For what connection can there be between the deſcending of the Holy Ghoſt, and a Jewiſh purification? finally, from the account which St Peter, upon his return to Jeruſalem, gave to the converted Jews, of the converſion of theſe Gentiles. For when they contended with him, becauſe he was gone unto men uncircumciſed, and had eaten with them, he rehearſed the matter from the beginning, ſaying. *The Spirit bade me to go with them, nothing doubting.—And as I began to ſpeak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, &c.—For as much then as God gave them the like gifts, as he did unto us. What was I, that I should withstand God* (e).

*P.* What do you infer from this narration?

*C.* I infer that the Baptiſm, which Cornelius and his friends received, at the command of St Peter, was neither a legal a legal waſhing, nor a rite of initiation into the Jewiſh church. Not the former; for men uncircumciſed, ſuch as theſe Gentiles certainly were, would never be admitted to any part of the religious worſhip of the Jews. Beſides they were not liable to any legal impurity, previouſly to Circumciſion, ſince they were not ſubject to the Law which eſtabliſhed them. Neither was it a rite of initiation. For had it been ſo, the Jews would not have contended with Peter, for his going unto gentiles, in order to initiate them; they would rather have conſidered it as a proof of his zeal, and have praiſed him for it. Take notice alſo of theſe laſt words of Peter: *what was I, that I ſhould withſtand God?* which evidently refer to the Baptiſm he gave to Cornelius and his friends; and ſhew that, in caſe he had not baptized them, he would have withſtood God. Which is a further argument, that God has commanded to baptize with *water*.

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(a) Acts xvi. 3. (b) Acts x. 47. (c) V. 48. (d) V. 47. (e) Acts xi. 12, 15, 16, 17.

*P*. Indeed, if thoſe words refer, as you ſay, to the Baptiſm of Cornelius, they are a manifeſt argument of the divine inſtitution of Water-Baptiſm. But may they not refer to ſome other circumſtance of his converſion, as for example, to Peter's going in, and preaching the Goſpel unto thoſe Gentiles.

*C*. No: for Peter ſpoke theſe words after the Holy Ghoſt was fallen upon Cornelius and his friends; and this did not happen before he had begun to preach unto them, but after: conſequently he could not alledge this miraculous event as the reaſon of his going in and preaching the Goſpel to them. It was when he was ſpeaking to them, that the Holy Ghoſt deſcended on them all; and they began to ſpeak with tongues. Whereupon he cried out: *Can any man forbid water, that theſe should not be baptized, who have received the Holy Ghost as well as we* (a)? *For as much then as God gave them the like gift, as he did unto us—What was I, that I should withſtand God* (b)? Theſe laſt words therefore manifeſtly refer to his baptizing Cornelius; and conſequently ſhew that what he did upon this occaſion, was by Almighty God's command. The ſame may be inferred from theſe words

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(a) Acts x. 44, 46, 47. (b) xi. 17.

words of the Angel to Cornelius: *Call for Simon, he ſhall tell thee what thou oughtest to do* (a). *He shall tell thee words whereby thou, and all thy house shall be saved* (b). Let it be obſerved, by the by, that Cornelius, previouſly to his Baptiſm, was *a devout man and one that feared God with all his house, who gave much alms to the people,* and *prayed to God always* (c). Yet all this, not being accounted ſufficient without Baptiſm, he is directed by an Angel to receive it from Peter, that ſo both *himſelf and all his houſe ſhould be ſaved.* Which condemns, not only thoſe who like the Quakers pretend they can be ſaved without Water-Baptiſm; but in general all Latitudinarians, who indulge the flattering but deceitful notion, that it matters not what religion a man profeſſes, provided he lead a good moral life, and ſhew charity to his fellow-creatures. For Cornelius did all this, and ſomething more, ſince to his good works he added continual prayer; and yet it was not enough in the Judgment of God. *Call for Simon: he ſhall tell thee what thou oughtest to do.* (viz. to believe and be Baptized;) *whereby thou and all thine houſe ſhall be ſaved.*

*P.* What is your opinion concerning the Baptiſm, which the Corinthians received, when, upon hearing the Word preached to them by Paul, they *believed and were Baptized* (d)?

*C.* Since they were Baptized, upon hearing and *believing* the Chriſtian doctrine, which St Paul preached to them, you may infer it was Chriſtian Baptiſm. Beſides the ſame Apoſtle, reminding them of this Baptiſm, which they had received upon their converſion to Chriſtianity, clearly inſinuates they had been Baptized in the name of Chriſt. *Is Christ divided? was Paul crucified for you? or were ye Baptized in the name of Paul* (e)? For as theſe words: *Was Paul crucified for you?* were undoubtedly intended to put them in mind, that it was Chriſt who had been crucified for them; ſo theſe: *Were ye Baptized in the name of Paul?* muſt undoubtedly ſignify, that it was in the name of Chriſt they had been Baptized; and ſhew conſequently that their Baptiſm was a Chriſtian rite. Now the Quakers are forced to own that the Baptiſm, which the Corinthians received upon their converſion to Chriſtianity, was Water-Baptiſm. For it was with reference to this Baptiſm, St Paul wrote to them that *he had Baptized none of them but Criſpus and Gaius and the houſehold of Stephanas;* and that *Chriſt had not ſent him to Baptize* (a); which can not be underſtood of what the Quakers call the Baptiſm of the Spirit, which, according to them, is diſpenſed by preaching, ſince in that very place he tells them that *Chriſt ſent him to preach ;* and in the ſame epiſtle: *In Chriſt Jeſus I have begotten you, through the Goſpel* (b). Here then we have another maniſeſt inſtance of Water-Baptiſm, having been adminiſtered to a whole church, by the command of St Paul, and to ſome of them, at his own hand.

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(a) Acts x. 5, 6. (b) xi. 14. (c) x. 2. (d) xviii. 8. (e) 1 Cor. i. 13.

*P.* Was alſo the Baptiſm adminiſtered to Paul himſelf, upon his converſion (c); and by him to Lydia (d); to the Jaylor (e); and to thoſe diſciples whom he met at Epheſus (f), adminiſtered with *water?* And was it Chriſtian Baptiſm?

*C.* It appears from the plain hiſtorical ſtyle, in which St Luke relates the Baptiſm of theſe ſeveral perſons, that it was adminiſtered to them, in the mode of an exterior rite and was no other than that waſhing which went by the name of Baptiſm. *Immediately there fell from Saul's eyes, as it had been scales, and he received sight forthwith; and arose, and was baptized——When Lydia was baptized and her household, ſhe beſought us &c.——The Jaylor took* (Paul and Silas) *the ſame hour of the night, and waſhed their stripes, and was Baptized, he and all his, straightway.—When they,* (the diſciples at Epheſus) *heard this, they were baptized in the name of the Lord Jeſus.* I ſay, that from this ſimple narration, it is impoſſible not to conclude that the ſacred hiſtorian took the word *Baptize*, in the literal ſenſe, for that outward rite commonly called Baptiſm. Now that the Baptiſm mentioned in thoſe places

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(a) Ver. 14, 16, 17. (b) C. iv. 15. (c) Acts ix. 18.
(d) xvi. 14. (e) Verse 33. (f) xix. 5.

places was a Chriſtian ordinance, is no leſs evident. *The Lord ſaid unto* (Saul:) *ariſe and go into the city, and it ſhall be told thee, what thou muſt do* (a). It was Ananias who was deſtined to inſtruct Saul what he ſhould do. And what did Ananias tell him? *Why tarrieſt thou? Ariſe and be baptized, and waſh away thy sins, calling on the name of the Lord* (b). Do not theſe circumſtances manifeſtly exclude the idea of a Jewiſh waſhing? The diſciples at Epheſus, were Baptized *in the name of the Lord Jeſus* (c). ——And no doubt but the Baptiſm of Lydia, and of the Jaylor were of the ſame nature, ſince they received it, upon their embracing the Chriſtian faith. *Sirs*, ſaid the Jaylor, *what must I do, to be saved: and they said: believe on the Lord Jesus Christ and thou shalt be saved——and he was baptized* (d).

## *The* BAPTISM *which the Apostles administered with* Water *was not a* Jewish observance.

*P.* I AM now thoroughly convinced, that the Baptiſm adminiſtered by the Apoſtles to ſo many perſons mentioned in the Acts, was a Chriſtian ordinance, though it was adminiſtered to them in *Water*. But what direct anſwer can we give the Quakers, when they ſay, that the Apoſtles diſpenſed it for a while, after the preaching of the Goſpel, as they did Circumciſion; "becauſe the "people nurſed up with outward ceremonies could not "be weaned wholly from them *."

*C.* Though it were allowed that the Apoſtles uſed that indulgence, in regard of their Jewiſh converts; the ſame certainly could not be ſaid of Cornelius nor of the Corinthians and other Gentiles, who had not been *nurſed up with Jewiſh ceremonies*, and therefore needed not to be *weaned from them*. As to the Jews themſelves, though it is true that for ſome time they continued in the practice of ſome of their legal obſervances; yet that the Baptiſm, which they received at the hands of the Apoſtles, Was none of theſe, is evident upon ſeveral accounts. 1. This Baptiſm was conferred on them *in the name of Christ;* which circumſtance, according to Barclay himſelf, is a manifeſt indication of Chriſtian Baptiſm. In fact, neither Circumciſion nor any other legal ceremony was ever performed in that name. 2. They received this Baptiſm, but once in their life: For we never read that the Jews, any more than the Gentiles, were ever Baptized by the Apoſtles, a ſecond or third time; whereas the purifications preſcribed by the Law, were often to be repeated. 3. The Scripture never ſays that thoſe Jews, who were Baptized by the Apoſtles, had been *unclean*. We ſee on the contrary, that they acted, as people *clean*, converſing freely with every body, which lepers and other unclean perſons could not do. 4. Believers, upon their admiſſion into the Chriſtian church, never Baptized themſelves, but were always Baptized by others. But I do not ſee that the Jews had been, by the tenour of their law, under that neceſſity of being purified by others, except in a few extraordinary caſes. The Scripture on the contrary repeatedly declares: *He ſhall waſh his clothes, and bathe himſelf in water; and be unclean until the even* (a). In fine, both Jews and Gentiles were equally Baptized by the Apoſtles, and no doubt, upon the ſame account. But if this Baptiſm had been a legal purification, the Gentiles could not have received it, ſince they were not circumciſed: and if it had been a Baptiſm of initiation, the Jews had not ſtood in need of it, ſince they were all initiated by Circumciſion, on the eighth day after their birth.

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(a) Acts ix. 6. (b) Acts xxii. 16. (c) Acts xix. 16.
(d) Acts xvi. 30, 31, 33. * Page 437.

*P.* Could not the Apoſtles have baptized their new converts with a Jewiſh Baptiſm, though moſt of them were Gentiles, even as St Paul circumciſed Timothy, whoſe father was a Gentile (b)?

*C.* St Paul circumciſed Timothy *becauſe of the Jews who were in thoſe quarters. For they knew all, that his Father*

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(a) Lev. xv.

(b) Acts xvi. 1.

*ther was a Greek* (a) who had not circumciſed him in his infancy; and they pretended that being the ſon of a *Jeweſs* (b), he was liable to the law of Circumciſion: Wherefore St Paul who, for the good report he heard of him by the brethren, *would have him to go forth with him*, and help him in the miniſtry, thought it more prudent to circumciſe him, for fear of exaſperating his countrymen, whom he would have ſo often to deal with. But the caſe of Cornelius, and other Gentiles who were baptized by the Apoſtles, is quite different. They were perfect ſtrangers to the Jewiſh nation. The Scripture does not ſay they were baptized *becauſe of the Jews.* On the contrary, it informs us that the Jews blamed Peter for having baptized Cornelius and his friends, which they would never have done, had he baptized them with a view of initiating them into the Jewiſh church, any more than they blamed St Paul for having circumciſed Timothy. Upon the whole the conduct of St Paul in regard of Timothy upon this ſingular occaſion, far from invalidating the truth of what we here maintain, againſt the Quakers, viz. that the waſhing practiſed by the Apoſtles, in regard of the Gentiles, was Chriſtian Baptiſm, is rather a ſtrong confirmation of it. For it ſhews what St Paul thought was proper to be done, in order to pleaſe the Jews, and to make a perſon a Jew. Therefore if Peter, Philip, and Paul himſelf, had alſo had in view to make their converts, viz. Cornelius, the Eunuch, the Corinthians, &c. Jews; they would certainly have followed the ſame method, that is they would have circumciſed them. In ſhort, let the Quakers turn which way they pleaſe, it is impoſſible for them to explain why St Paul would have Timothy to be circumciſed, and not baptized; whilſt on the contrary he cauſed the Corinthians to be baptized, and not circumciſed, if in both caſes, he had the ſame object in view; whereas this ſeeming inconſiſtency diſappears, by ſaying, as we do, that in the caſe of Timothy, St Paul intended to make him a Jew, and not a Chriſtian; for he was a Chriſtian already, and conſequently he circumciſed him. But in the caſe of the Corinthians, and other Gentiles, he had in view to make them Chriſtians, and not Jews; and therefore baptized them.

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(a) Ver. 3. (b) Ver. 1.

*P.* " But if Water-Baptiſm had been an ordinance of " the Goſpel, then the Apoſtle Paul would have been " ſent to adminiſter it; (for his commiſſion was as large, " as that of any of his fellow-Apoſtles; yet he poſitive- " ly declares, 1 Cor. i. 17, that *Chriſt ſent him, not to* " *baptize, but to preach the Goſpel* *."

*C.* What St Paul ſays here, that *Chriſt ſent him not to baptize but to preach*, may be underſtood two ways, 1. that the *principal* object of his miſſion was to preach, and not to baptize; in the ſame ſenſe as our Saviour, being deſired by the woman of Canaan to deliver her daughter from an evil ſpirit, anſwered: *I am not ſent but unto the loſt ſheep of the houſe of Iſrael* (a); meaning he was *principally* ſent to them; but not that he was not ſent at all to the Gentiles; otherwiſe, when he healed this woman's daughter and *the ſick that were brought to him, from all Syria* (b), he would have done it without miſſion from his father, which cannot be ſaid without blaſphemy. Therefore as our Lord being ſent to the ſheep of the houſe of Iſrael *principally*, did alſo *principally* employ himſelf in preaching the goſpel to thoſe of that nation, and in healing their ſick; ſo St Paul being ſent *principally* to preach, made the diſcharge of this function his principal employment. But as Chriſt alſo ſometimes left Judea, and *departed into the coaſt of Tyre and Sydon* (c); ſo did Paul ſometimes adminiſter Baptiſm: *I baptized Criſpus and Caius.—I baptized alſo the houſehold of Stephanas* (d). 2. It may alſo be ſaid, that St Paul, had not been ſent to baptize, with his own hands; conſequently was not obliged to do it, himſelf, but might baptize by the hands of inferior miniſters; but was ſent to preach, *by himſelf*, and could not do it by a ſubſtitute, conſiſtently with the duty of his charge. And in this ſenſe may alſo be underſtood what our Lord ſaid to the Canaanite woman: *I am not ſent, but unto the Loſt ſheep of*

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* Barclay, p. 428.

(a) Mat. xv. 24.

(b) Mat. iv. 24.

(c) Mat. xv. 21.

(d) 1 Cor. i. 14, 16.

*of the houſe of Iſrael;* that is, I am not ſent to preach in perſon to the Gentiles, as I have been ſent to the Jews, but I ſhall preach to them by the mouth of my diſciples, whom I ſhall ſend to them. This latter ſenſe in regard of St Paul is confirmed by the conduct of this Apoſtle, upon all occaſions. For though he did not always, *himſelf*, baptized thoſe who embraced the faith, yet he always cauſed them to be baptized by others. Lydia and her houſehold, being converted by his preaching, were baptized; and it cannot be doubted, but it was either by St Paul himſelf, or at leaſt by his direction or command. For had it been againſt his will, Lydia had never had the confidence to ſay: *If ye have judged me to be faithful to the Lord, come into my houſe* (a). The *jaylor* alſo and *all his* were certainly baptized by St Paul's authority, under his eyes, and moſt probably by himſelf, at leaſt ſome of them. For there was none in the priſon, that could perform that ceremony, but himſelf and Silas (b). We muſt ſay the ſame in regard of the twelve diſciples whom he inſtructed at Epheſus; he either baptized them himſelf, or cauſed them to be baptized (c).

*P.* Why then did he thank God, *that he had Baptized ſo few?* was it not, as Barclay obſerves, in order to "intimate, that what he did therein, he did not by virtue "of his apoſtolic commiſſion; but rather in condeſcenſion "to their weakneſs, even as at another time he circum-"ciſed Timothy".*

*C.* St Paul does not thank God *that he had baptized few*, as B. makes him ſay, who even gives theſe words, as a quotation of Scripture, to lead his readers into a belief, that St Paul, during the whole period of his miniſtry Baptized but *few* perſons. All that St Paul ſays is, that among the Corinthians, he had Baptized none but *Criſpus, Caius, and the Houſehold of Stephanas;* for which he returns thanks to God. For as there were parties among them; every one ſaying: *I am of Paul; and I, of Apollos; and I, of Cephas*, he was glad he had not given a pretext to theſe diviſions, by Baptizing them himſelf, which proves only that few, in this particular church of Corinth, had been Baptized at his hands. But if he Baptized but few himſelf, he cauſed all the reſt to be Baptized by thoſe who were with him; ſince all who in this place received the faith from his mouth, were Baptized; which could not have been done, without his authority. *Many of the Corinthians believed, and were Baptized*(a): that is, they did not all believe, but all that believed, were Baptized. Obſerve that when St Paul, in the ſame chapter, reminds the Corinthians of their Baptiſm, he does not ſay to them: *were ye Baptized in the name of Apollos, and of Cephas?* he uſes this phraſe only in ſpeaking of himſelf: *were ye Baptized in the name of Paul?* becauſe it was by his direction and command they had been Baptized, before the coming either of Apollos or Cephas among them. Now had they been Baptized againſt his will, as certainly would have been the caſe, if their Baptiſm was a Jewiſh obſervance, I do not ſee to what purpoſe he reminded them, that they had not been Baptized in his name. For they could not poſſibly imagine, they were *of Paul*, more than *of Cephas*, for having received a Baptiſm which not only he did not approve of, but which, in that caſe they would have received againſt his will, and in oppoſition to his doctrine. Either then theſe words of St Paul: *were ye Baptized in the name of Paul?* make no ſenſe at all, or they prove that the Corinthians had been Baptized by his direction, and authority. How then could Barclay ſo confidently advance that "Paul's commiſſion did not require of him, that he ſhould lead theſe converts into ſuch Jewiſh obſervances and Baptiſms, however that practice was indulged in, and practiſed by the other Apoſtles, among their Jewiſh proſelytes*". For we have juſt ſeen that St Paul, upon every occaſion, authoriſed the practice of that exterior Baptiſm, as much as any of the other Apoſtles did. It is true he did not always himſelf Baptize; but neither did Peter do ſo. For Peter did not Baptize Cornelius and his friends, but *commanded them to be Baptized*(b). Nay, we have no proof at all from Scripture that Peter ever Baptized any one with his own hand;

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(a) Acts xvi, 15. (b) v. 29, 33. (c) xix. 5. * Page 428.

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(a) Acts xviii. 8.

* Page 428.

(b) Acts x. 48.

whereas we are aſſured that St Paul did ſo, and more than once.(c)

*P.* B. pretends that St Paul "in his miniſtry (as he "was the Apoſtle of the Gentiles) doth through all, as "by his Epiſtle appears, labour to wean them from the "former Jewiſh ceremonies and obſervations"† ; as, for example, when he ſays of the legal meats and drinks and divers Baptiſms, that they had been impoſed, *untill the time of reformation.* Heb. ix. 10. ‡.

*C.* It is ridiculous to ſuppoſe that St Paul laboured to *wean* the *Gentiles* from the Jewiſh ceremonies, ſince they never practiſed them at any time, nor ever ſhewed the leaſt inclination to do ſo. Whatever then the Apoſtle may ſay in his epiſtles to the Romans, Galatians, and Hebrews, concerning the inutility or danger of theſe ceremonies, was evidently intended for the inſtruction of the Jewiſh converts, who for ſome time indeed ſhewed a reluctance in parting with their former rites and obſervances. But ſince St Paul inveighed with ſo much zeal againſt theſe Jewiſh obſervances, for that very reaſon, they cannot be confounded with the Baptiſm which he himſelf adminiſtered, and cauſed to be adminiſtered among the Gentiles, without ſtamping upon him the character of inconſiſtency, in a matter of the higheſt importance. In his epiſtle to the Galatians, he ſays : *If I build again the things which I deſtroyed, I make myſelf a tranſgreſſor*(e) : Therefore, in the ſuppoſition of the Quakers, he muſt have been *a Tranſgreſſor*, yet he was not. For writing to the Corinthians, whom he had cauſed to be all Baptized with water, he ſays: *According to the grace which is given unto me, as a wiſe builder, I have laid the foundation.*(f)

*P.* You ſaid, that the Gentiles converted to Chriſtianity never ſhewed the leaſt inclination to the rites, and obſervances of the Jews ; how can you prove that ?

*C.* We do not ſee in any place of the New Teſtament, that they ever expreſſed any deſire of joining with the Jews, in the practice of circumciſion, and other ceremonies of the Law: nor that the Apoſtles ever had any occaſion of upbraiding them upon that account. On the contrary, their ſcrupulous attention in abſtaining from thoſe ceremonies, gave the Jews occaſion to complain of and murmur againſt them. For ſome of the Jewiſh converts would fain have brought the Gentiles unto a conformity with them, in the obſervance of their Law; but they always reſiſted; and at laſt obtained a decree from the council held upon that ſubject at Jeruſalem, that the yoke of the Law ſhould not be laid upon their necks (a). Which makes it evident, that the Gentiles were not willing to ſubmit to that yoke, and conſequently that the Baptiſm, to which they ſo willingly ſubmitted, was no part of it. Obſerve further, that it was whilſt St Paul was employed in viſiting the churches, and delivering to them the decrees of the Apoſtles and of the Ancients, for the liberty of the Gentiles (b), which he had himſelf ſolicited (c), that Lydia and her houſehold, the Jaylor with all his, and the whole church of the Corinthians were baptized by his directions, of whom he even baptized ſome with his own hand. The Quakers then cannot ſay, that the Baptiſm which St Paul adminiſtered to thoſe Gentiles with *water*, was a Jewiſh obſervance, without impeaching his ſincerity and uprightneſs, by repreſenting him as a *Tranſgreſſor* of the decrees of the Apoſtles, at the very time that he was ſent by them, to have theſe decrees put in execution.

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‡ Page 425. (c) 1 Cor. i. 14, 16. † Page 428.

(e) C. xi. 18. (f) 1 Cor. iii. 10.

## *Institution of* WATER-BAPTISM, *proved from the practice of the primitive Christians.*

P. CAN it be proved from the writings of the primitive Fathers, that Water-Baptiſm was practiſed, as a divine ordinance, in the firſt ages of Chriſtianity?

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(a) See Acts xv. (b) xvi. 4. (c) Ver. 2.

C. All the primitive Fathers ſpeak of it as of a public fact and a general practice among Chriſtians. St Barnabas, or whoever is the author of the celebrated epiſtle under his name, has a chapter entitled *of Water and the Croſs*, wherein after having adapted to his ſubject ſome prophecies of the Old Teſtament, “ which foreſhewed, ſays he, this Baptiſm that affords the remiſſion of ſins” he adds, “ Bleſſed are they who have placed their confidence in the croſs, and gone down into the *water;* For they will receive a reward in due time”—and a little after, “ We go down into the water full of ſin and corruption; and come up, bringing forth fruits in our hearts, having now diffidence of ourſelves, and hope in Jeſus, in the Spirit”*. Hermas who wrote his book of *the Paſtor* ſome years before the death of St John the Evangeliſt, ſays, that the church of Chriſt is like “ a tower built upon the *waters* †; becauſe our life has been ſaved through *water*” ‡. And that he takes not the word *water* here in a myſtical ſenſe, is clear from what he adds. “ Before a man receives the name of the Son of God, he is liable to death; but as ſoon as he has received the Seal, he is delivered from death, and transferred into life. Now this ſeal is the *water*, into which men go down, bound to death; and from which they come up, being now aſſigned to life ||.” Tertullian, who flouriſhed about a hundred years, after the death of St John, ſpeaks thus concerning the inſtitution and neceſſity of Water-Baptiſm, “ Impious men raiſe queſtions and ſay, that Baptiſm is not neceſſary for thoſe that have Faith; Faith being ſufficient. For Abraham, ſay they, without any ſacrament of water, but of faith only, pleaſed God. But we anſwer, that, in all matters the latter injunctions bind, and the ancient rules give way to the new ones. Though there were ſalvation formerly by bare faith, previouſly to the Lord's paſſion and reſurrection; yet now that Faith has been extended to the belief of his nativity, paſſion and death, there has been alſo an extenſion made

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* Chap. xi.

† L. I. Vis. 3. No 2..

‡ Ib. No. 2.

|| Lib. III. Simil. IX. No. 16.

“ of the Sacrament, the ſealing of Baptiſm being, as it
“ were, a garment to this Faith, which formerly was naked,
“ but now cannot be without its Law. For the Law
“ of baptizing has been impoſed, and the form preſcribed:
“ *Go*, ſaid Chriſt, *teach the nations, baptizing them in the*
“ *name of the Father, and of the Son, and of the Holy Ghoſt.*
“ To which Law this definitive ſentence has been added:
“ *Except one be regenerated of water and the Spirit, he ſhall*
“ *not enter into the kingdom of Heaven;* whereby Faith has
“ been bound up to the neceſſity of Baptiſm. Conſequently
“ *all believers* from thenceforward were baptized.
“ Paul himſelf, as ſoon as he had believed, was baptized:
“ And this was the very thing, which the Lord
“ had commanded him ſaying: *ariſe and go unto Damaſcus,*
“ *there it ſhall be ſhewed thee what thou oughteſt to do,*
“ viz. to be baptized; which was the only thing wanting
“ to him †.” Thus far this ancient writer, who, as you ſee, underſtood both the commiſſion: *Teach the nations baptizing them;* and theſe words to Nicodemus: *Except a man be born of water,* &c. of outward water; ſhewing its inſtitution from the former text, and its neceſſity from the latter; bearing witneſs at the ſame time, that from our Saviour's Aſcenſion *all believers* were baptized with *water.*

*P.* Can the ſame be proved from the writings of St Juſtin, who was yet more ancient than Tertullian?

*C.* Yes. This holy Martyr, who was born about the time of St John's death, writes thus concerning Water-Baptiſm, in his Apology to the Roman Emperor.
“ Now we ſhall relate in what manner we are dedicated
“ to God, being renewed through Chriſt.——They who
“ are perſuaded, and believe that the things which we
“ teach are true, and promiſe to live according to them,
“ are directed to pray, and aſk of God with faſting the
“ forgiveneſs of their former ſins. And we alſo pray,
“ and faſt together with them. Then we bring them
“ where there is *water;* and they are regenerated by the
“ ſame way of regeneration, by which we were our-

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† De Bap. ch. 13.

“ ſelves regenerated. For they are waſhed in *water*, in “ the name of God the Father, and the Lord of all things, “ and of our Saviour Jeſus Chriſt, and of the Holy Ghoſt. “ For Chriſt ſaid: *Unleſs you be regenerated, you ſhall* “ *not enter into the kingdom of heaven.* Indeed it was “ foretold by the Prophet Iſaiah, by what means “ they that had ſinned and would repent, might eſcape “ the puniſhment of their ſins. For thus it is written; “*Wash you, make you clean, put away the evil of your doings.* “ *—Though your sins be as scarlet, they shall be as white as* “ *ſnow.*——For which thing we have been taught by “ the Apoſtles this reaſon, becauſe being ignorant of our “ firſt birth we were regenerated by neceſſity—and “ brought up in evil cuſtoms and converſation, that we “ ſhould not continue children of neceſſity and ignorance, “ but of choice and knowledge; and ſhould obtain in the “ *water* the forgiveneſs of the ſins, in which we have “ lived.” Here St Juſtin expreſsly teſtifies, that the Chriſtians had been *taught by the Apostles*, that the forgiveneſs of ſins was to be obtained in *water*; and like Tertullian, he underſtands of Water-Baptiſm, what our Lord ſaid to Nicodemus. *Except a man be born again*, &c. Now ſuppoſe that the Quakers ſhould not deem the epiſtle of St Barnabas and the Writings of Hermas, a ſufficent authority to determine, what had been the doctrine and practice of the Apoſtles, and their immediate ſucceſſors, concerning Baptiſm; what can they oppoſe to the united teſtimonies of Tertullian and St Juſtin? Will they deny that in their time, Baptiſm was adminiſtered with *water*? It would be madneſs indeed to give them the lie, in a matter of this nature, a public fact of which both they and all the world were daily witneſſes. Will they ſay, that believers were indeed baptized with *water*, in the age of Tertullian and St Juſtin, but not ſo before, when the Apoſtles were ſtill alive? but theſe ancient writers, inform us not only that Baptiſm was given with water, in their own time, but that the ſame had been done ever ſince the Apoſtles, and by the Apoſtles, themſelves.

*P.* But here were they not miſtaken?

*C.* They could not. For ſuppoſing that the Apoſtles had not baptized their new converts with water, this would certainly have been known to thoſe Converts themſelves; as now it is known to all Quakers, that Quakers do not receive Water-Baptiſm. And if thoſe Gentiles once converted to Chriſtianity, without being baptized with water, had themſelves, a few years after the death of the Apoſtles, introduced the practice of Water-Baptiſm, this would have been known both to themſelves and to their proſelytes, and conſequently to Tertullian who flouriſhed but a hundred years after the Apoſtles, and to St Juſtin who was put to death ſixty years only after St John; and in that caſe it would have been as impoſſible to perſuade thoſe, who firſt had received that outward Baptiſm, that all believers before them had received the ſame, and that Water-Baptiſm was taught and practiſed by the Apoſtles, and inſtituted by Chriſt, as now it would be for a Quaker to introduce Water-Baptiſm among his brethren, and make them believe that it is no innovation in their ſect; but that their fathers ſtill alive and grand-fathers, in ſhort all Quakers were baptized in that manner, and that George Fox himſelf their founder had taught them to do ſo.

*P.* In anſwer to this argument from the practice of the primitive churches, B. contents himſelf with ſaying, that “ the *Myſtery of Iniquity*, which began to work in the Apoſtles days, ſoon ſpoiled the ſimplicity and purity of the Chriſtian worſhip; ſo that not only many Jewiſh rites were retained, but many heatheniſh cuſtoms and ceremonies introduced into the Chriſtian worſhip, as particularly the word *Sacrament**; ſo that

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* The word *sacrament* which B. ridiculously gives here as an instance of a heathenish *ceremony* introduced into the Christian worship, is allowed to have been used by the Pagans to signify a *military oath*. But is this sufficient to exclude it from the language of the Christians, if the doctrine which they mean to express by it be orthodox and scriptural, as I shewed it to be? Did not the Apostles give the word *Baptism* a Christian signification, after it had been used by the Heathens to signify a profane *bath*? Do not Quakers themselves use the word *Bible*, for the whole body of the Scriptures, though the sacred penmen never take it in that sense, and it was used by the Heathens for any profane *book*? Do they not

“ it is a great folly eſpecially for Proteſtants, to plead “ any thing of this, from Tradition or Antiquity *.

*C.* This at leaſt is a plain confeſſion that *Tradition* and *Antiquity* ſtand in favour of Water-Baptiſm. Now I leave it to your good ſenſe to determine, whether the Quakers, who had no exiſtence in the world, before the year 1650, are better qualified to inform us of the doctrine and practice of the Apoſtles, concerning the nature of Chriſtian Baptiſm, than St Barnabas, Hermas, St Juſtin and Tertullian, who either lived with, or immediately after the Apoſtles? As to what B. here aſſerts that “ the Myſtery of iniquity *ſoon ſpoiled* the purity of the “ Chriſtian worſhip,” Becauſe “ many jewiſh rites were “ *retained*” it is abſurd. For to ſay that the purity of the Chriſtian worſhip was *soon spoiled*, is to allow it at leaſt to have been pure for a while. But if Jewiſh rites were *retained*, againſt Chriſt's inſtitution, it is clear it never was pure. But by whom had it been ſpoiled? It muſt have been by thoſe who retained thoſe Jewiſh rites, that is by Peter and Paul and other Apoſtles, who certainly practiſed Water-Baptiſm. For B. allows that Paul *baptiſed few*, and that the ſame “ practice was indulged in “ and practiſed by *the other Apoſtles* among their Jewiſh “ proſelytes” †. Therefore in the opinion of the Quakers the Apoſtles themſelves were the firſt promoters of the Myſtery of iniquity, and the very Fore-runners of Antichriſt ! ! !

*P.* If B. cannot altogether wave the force of this argument taken from the practice of the primitive Chriſtians, he ſeeks at leaſt to weaken it by obſerving, that neither Papiſts nor Proteſtants uſe theſe rites (Water-Baptiſm) exactly, as the ancients did; “ for moſt of them, “ ſays he, in the primitive times, did wholly plunge and “ dip thoſe they baptized; which neither Papiſts, nor “ moſt Proteſtants do. Yea ſeveral of the Fathers ac“ cuſed ſome as Hereticks, in their days, for holding ſome “ prin-

uſe the English word *God*, speaking--of the Supreme Being,though it was given by the pagan Saxons to their false deities, before they had been taught by Catholic Missionaries to worship their Maker!

* Page 442.

† Page 428.

“ principles, common with Proteſtants, concerning it; “ as particularly Auguſtin doth the Pelagians, for ſaying *that Infants dying unbaptized, may be ſaved.* And the “ Manichees were condemned, for denying *that grace* “ *is univerſally given by Baptiſm;* and Julian the Pelagian, by Auguſtine, for denying *exorciſm and inſufflation in the uſe of Baptiſm*: all which things Proteſtants “ deny alſo. So that Proteſtants do but fooliſhly upbraid us, as if we could not ſhew any among the Ancients, that denied Water-Baptiſm; ſeeing they cannot ſhew any, whom they acknowledge not to have “ been heretical in ſeveral things, to have uſed it; nor “ yet, who uſing it, did not alſo uſe the ſign of the croſs, “ and other things with it, which they deny.” So far Barclay *.

*C.* Let Proteſtants ſee how they will be able to anſwer the charge, here laid at their door by B. of holding doctrines condemned by the ancient Fathers, as Heretical; and rejecting thoſe religious ceremonies, which they uſed in the adminiſtration of Baptiſm; whilſt in other points, in which their ſentiments happen to coincide with theirs, they invoke their authority, againſt ſuch of their adverſaries as are of a different opinion. We Catholics, maintain that *Infants who die without Baptiſm cannot enter into the Kingdom of Heaven,* as all the Fathers did. We maintain with them, that *grace is univerſally given by Baptiſm to all infants, without exception, and to all adult perſons duly diſpoſed,* and not to the Elect only, as ſome Proteſtants affirm. We alſo, in imitation of the Fathers, uſe *exorciſms* and *inſufflations* and *the ſign of the croſs,* though at the ſame time we believe, as they did, that thoſe rites are not of abſolute neceſſity. We may therefore alledge the authority of the Fathers, for the practice of Water-Baptiſm, without incurring the reproach of inconſiſtency, by diſclaiming it in other reſpects. What B. affirms that moſt of the Fathers in the primitive times did wholly plunge and dip thoſe they Baptized, is equivocal and inſidious. He ſhould have ſaid, that the Fathers diſpenſed Baptiſm, ſometimes, by affuſion and ſometimes by immerſion, according to circumſtances; and not give the ignorant to underſtand that ſome of them baptized, one way; and others, another way; as if their practice in this point had not been uniform. The truth of the matter is, that all of them gave Baptiſm both ways, viz. by *dipping*, to thoſe who were baptized ſolemnly, in the church; and by affuſion, to the ſick and others who were baptized privately; which is a manifeſt proof that affuſion and dipping were by them conſidered as two modes of Baptiſm equally valid. But whatever way the Fathers adminiſtered this ordinance does not affect our preſent controverſy with the Quakers; ſince it is at leaſt certain that they all adminiſtered it with *water*: which is a ſufficient argument of its divine inſtitution. For when we ſee that all Chriſtians in all ages uſed Water-Baptiſm, as a Sacrament of the New Law, which they believed had been ordained by Chriſt, when he ſent his Apoſtles to baptize all nations, we muſt either allow they were right, or ſay that the whole church of Chriſt never knew how to adminiſter Baptiſm nor even what Chriſtian Baptiſm was, till She learned it from George Fox, a poor ignorant Shoemaker in England, who founded the Sect of the Quakers, in the year 1650*; than which nothing can be ſo impious, as it gives the lie to Chriſt himſelf who promiſed to be with the paſtors of his Church *all days*, in order to enable them, by this continual preſence of his, to *teach* and *baptize* in a manner agreeable to his intentions, *even to the end of the world*. Mat. xxviii. 20.

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* Page 443

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* Barclay, at the head of his Apology, speaking to Charles II. styles himſelf "A ſervant of J. C. called of God to the diſpenſation of the "Goſpel *now again revealed;* and after a *long and dark night of Apoſtaſie,* "commanded to be preached to all nations."

END OF THE I. TRACT.

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THE

# CATHOLIC DOCTRINE
OF
*BAPTISM*,

*Proved from Scripture and Tradition;*

WITH

An Examination of the various Opinions
advanced on that important ſubject, by
Quakers, Anabaptiſts and Proteſtants
of other denominations,

HUMBLY PROPOSED TO THE CONSIDERATION OF ALL
SERIOUS CHRISTIANS.

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*By the Rev.* NICHOLAS GILBERT.

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## II. TRACT.

INFANT-BAPTISM-----AFFUSION AND SPRINKLING.

*Except a man be born of* Water *and of the* Spirit, *he cannot
enter into the Kingdom of God.* Jo. iii. 5.

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1802.

# PREFACE.

THE ANABAPTISTS appeared in Germany, about the year 1520. They had for ſome time followed the new doctrines of Luther, an apoſtate friar of Wittemberg; but ſoon deſerted him, and formed themſelves into a diſtinct ſect. He wrote againſt them in the ſame ſtyle, as Catholics did againſt him, ſaying that Muncer their Founder ſhould be aſked "Who had given him com-"miſſion to teach? ſhould he anſwer, it was God; let him "prove it, continued Luther, by a manifeſt miracle. "For when God intends to alter any thing in the ordi-"nary form of miſſion, it is by ſuch ſigns that he declares "himſelf*." Luther afterwards cauſed their principal error, upon Baptiſm to be condemned in the Confeſſion of Augſburg where it is declared that "Baptiſm is ne-"ceſſary to ſalvation: that they condemn the Anabaptiſts "who affirm, that infants can be ſaved without Bap-"tiſm, and out of the Church of Chriſt †."

Their name of Anabaptiſts which means *Rebaptizers* was given them from their practice of *rebaptizing* their proſelytes. For Muncer, and all that joined him, had been baptized in their infancy; and rebaptized one another, upon this pretext which is become the peculiar characteriſtic of their ſect, viz. that Infant-Baptiſm is a nullity. They ſoon divided into various parties and accordingly took various denominations; but as they all continued in the ſame practice of rebaptization, the general appellation of Anabaptiſts remained indelibly ſtamped on them all.

They ought not however to be confounded with thoſe who in former ages went by the ſame name of Anabaptiſts.

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[*] Sleidan Lib. 5.---Luther in ps. LXXXII.

[†] Art. 9.

tiſts. The Arians, the Donatiſts, and long after them, the Bohemians rebaptized ſuch as fled to their party from the Catholic Church; and on this account were called Anabaptiſts, though this name never became the proper characteriſtic of any of thoſe ſects. Even St Cyprian and ſome of his friends were in this miſtaken notion, that Baptiſm adminiſtered by any Diſſenter from the Catholic Communion was null, and that all who had been baptized out of the Catholic unity were to be rebaptized, when they returned to it. But thoſe ancient Anabaptiſts, and the Bohemians themſelves, did not reject the validity of Infant-Baptiſm, nor did they ever attempt to rebaptize any body, under pretext that he had been baptized in his infancy, as our Anabaptiſts do; but only imagined that Baptiſm was not validly adminiſtered, except in their reſpective communions, which our Anabaptiſts do not pretend: and ſo they can by no means be conſidered as men of the ſame principles.

Our Anabaptiſts, I know, object to that denomination, pretending that when they give Baptiſm to any one who has been ſprinkled in his infancy, they do not *anabaptize* him, but *baptize* him. But this plea, however plauſible it may appear to them, is grounded upon a ſuppoſition which neither Catholics nor Proteſtants of any denomination can admit, viz. that Infant-Baptiſm is a nullity. Did they content themſelves with baptizing their own children, at the age and in the manner they think proper, I would have no objection to call them *Baptizers* or *Baptists*. But ſince they attempt to baptize perſons who have been previouſly baptized in other communions, their name of *Baptiſts* evidently implies that the Baptiſm, which Catholics and Proteſtants give to children, is no Baptiſm: particularly as they take that name in oppoſition to the name and ſignification of *Anabaptiſts*. They may therefore call themſelves Baptiſts, if they chuſe; but I am perſuaded they have more delicacy than to require that thoſe who hold the validity of Infant-Baptiſm ſhould call them ſo. Yet I here ſincerely declare that, if I call them Anabaptiſts, it is not out of contempt or reproach, God forbid! but merely by way of diſtinction, and in compliance with general cuſtom. I would willingly, and in preference, have uſed the word *Antipædobaptiſts*, which is not liable to the ſame exception; but a word compoſed of fifteen or ſixteen letters is rather too long, when it ſo often recurs; beſides that it would not probably be underſtood by many of thoſe for whom this Treatiſe is intended.

It will be obſerved that ſeveral arguments, which are uſually urged by the Defenders of Infant-Baptiſm, are abſolutely neglected in the following Tract, as for ex. —that Baptiſm is come in room of circumciſion—that Infants of profeſſing parents have a right to Baptiſm —that whole families, probably including children, are ſaid in the Acts to have been baptized—that Chriſt commanded to let children come to him—that it is the duty of parents to dedicate their children to God by Baptiſm as ſoon as they are born. For I eſteem all theſe arguments inſufficient, and ſome of them entirely groundleſs. Mine are principally deduced—1. From theſe words of our Lord to Nicodemus: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* And I am the more confident that the ſenſe which I fix upon them is genuine, as all the ancient Fathers underſtood them in the ſame manner. "Nothing can be plainer, ſays Mr Gale, a learned Anabaptiſt, than that the "miſunderſtanding the ſenſe of John iii. 5. gave riſe to "the error (ſo he calls the doctrine of Infant-Baptiſm) "for the Fathers who ſpeak of it, always deduce it "from thoſe words, and upon every pinch recur to "them, as their main retreat *." I ſhall ſhew that it was Mr G. himſelf, who miſtook the ſenſe of our Saviour's words, not the Fathers; at preſent it is ſufficient to obſerve that, by his own confeſſion, my interpretation of this text and theirs agree.—2. From the unanimous conſent of Chriſtian churches in all ages, in which I ſhew, that Infant-Baptiſm has been conſtantly practiſed; whence it follows, that there never exiſted any Anabaptiſt Church, in any corner of the world, previous to the year 1520; an argument which ſhould make ſome impreſſion upon thoſe among the Anabaptiſts, who believe,

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* Let xiii. page 545.

with Mr. McLean, that “ this promiſe: *Lo I am with* “ *you*, &c. muſt not be reſtricted to the Apoſtles—but “ extends to all *ſucceeding* ordinary teachers——and im-“ ports that He will be with them to qualify them for “ that important office, and to protect, aſſiſt and give “ ſucceſs to them in the diſcharge of it.—And that the “ fulfilment of this promiſe might be traced, through “ every period of his Church, unto this day [*].”

Upon the ſame principle of preſcription, I ſhew that *Affuſion* is valid Baptiſm, having been practiſed in all ages, from the time of the Apoſtles. But I prove beſides that the word *to baptize* is ſometimes uſed in Scripture, and the beſt Greek writers, in a ſenſe which neither implies a total dipping, nor any dipping at all, but ſuch an action as requires Sprinkling or pouring.

It has ſometimes been aſſerted by Anabaptiſt Writers, and others, that Catholic Divines reckoned Infant-Baptiſm a mere Apoſtolic Tradition, which could be ſupported by no argument from Scripture. That muſt be a miſtake, if not underſtood in this ſenſe that there is no *expreſs* mention of it in the New Teſtament, which is by Catholic Divines allowed to be the caſe; whence it ſometimes happens that, when the Proteſtants argue with us concerning other points of controverſy, and require us to ſhew them an *expreſs* teſtimony of Scripture in ſupport of our opinion, we aſk them whether there be any *expreſs* mention in Scripture of Infant-Baptiſm, of the Baptiſm of a perſon born of baptized parents, of the Sabbath-day having been transferred from the laſt to the firſt day of the week, or any mention at all of the number of canonical books of Scripture &c [†]. But with this exception, Catholics have always grounded the practice of Infant-Baptiſm on this text of John.—So did St

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[*] Commission, &c. pag. 319, 320, 325. edit. Edinb.

[*] Mr McLean speaking “ of the *Apostolic* office, and what was peculiar “ to it,” reckons *infallible inspiration*, among the essential parts of this office; (page 10 ) and says that the Apostles have no successors in their office. (page 11 ) “ For though many of their assistants were posses-“ sed of extraordinary gifts, such as Evangelists, yet none of them had “ the distinguished and *peculiar* qualifications of Apostles.” (page 12.) If these principles be true with respect to *infallible inspiration*, how will Mr McL. be able to shew that the Gospel written by St Mark, and both the Gospel and the Acts written by St Luke, have been *inspired*?

Auguſtin againſt the Pelagians; not indeed in order to prove that Infants ſhould be baptized; for the Pelagians never denied it; but to ſhew them as we do now to Preſbyterians, that Infants ſtand in need of Baptiſm, and cannot be ſaved without it.—So did the Fathers of the council of Lombes againſt the Albigeois *, the firſt men in the world who denied Infant-Baptiſm. For whilſt they rejected all Water-Baptiſm, they affected a particular hatred not only for the Baptiſm of Infants, but even for Infants themſelves whom they excluded from Salvation, and alſo for Marriage which they accounted unlawful.—In ſhort all Catholic Divines have ever taken the ſame ground, and among the reſt in this country, Bp. Challoner in his Catholic Chriſtian Inſtructed, and Bp. Hornyold in his Catechiſm for the Adult.

With reſpect to the ſignification of the word *Baptiſm*, it can not be denied that many eminent Divines of our Communion have been of opinion that conſidered, according to its grammatical ſenſe, it *principally* implied a *dipping*. But none ever imagined this ſenſe excluded the ſignification of *pouring* and *ſprinkling*; and conſidered, according to its import in the New Teſtament, they all agree that its principal meaning is *waſhing* or *purifying*. For all, not one excepted, place the eſſence of the exterior ſign of this ordinance in a *waſhing*; ſo that whenever a waſhing takes place, whatever the mode of it may be, they account the adminiſtration valid; whereas on the contrary when there is no waſhing at all, though a dipping might take place, as if a man being packed up all over in thick clothes, ſhould be plunged into water, in ſuch a manner as that the water could not reach his ſkin, they would not think it valid Baptiſm.

Now it remains for me to entreat ſuch among my Anabaptiſt friends who may chance to peruſe this Tract, to read it in the ſame ſpirit of charity in which it has been written. It was a perſon of that perſuaſion, who by ſending to me Mr. Gale's letters, and Mr. Mc Lean's Commiſſion &c. aſking at the ſame time I would let him know my opinion of theſe works, gave me the firſt thought of writing upon Baptiſm. I pitied the unfortunate ſituation of people ſo well meaning, and in all appearance ſo well diſpoſed to embrace the Truth, if they could know it. I particularly lamented the fate of ſo many poor children who die unregenerated, owing to the ignorance of their parents. And as I never heard of any thing publiſhed on this ſubject by a Catholic hand, I thought that, notwithſtanding my imperfect knowledge of the language, and other unfavourable circumſtances, I might, by publiſhing the grounds of the Catholic Doctrine concerning Infant-Baptiſm and the mode of affuſion, and giving at the ſame time a modeſt anſwer to the principal arguments that have been produced againſt both, do ſervice to the Catholics, particularly thoſe under my care, and alſo to the well intentioned among the Anabaptiſts, who will ſee, I truſt, that their arguments, even thoſe which they commonly affirm to be unanſwerable, are built upon groſs miſtakes and miſapplications of the word of God.

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* Capit. 3.

But I wiſh them, above all things, ſeriouſly to meditate upon what Mr. McLean teaches in ſeveral places of the above mentioned work, concerning the *perpetuity* of the church of Chriſt in all ages, and a *ſtanding* miniſtry and Succeſſion of *ordinary* teachers to the end of the world, to whom the promiſe; *Lo I am with you,* extends, and who continue without interruption, the work of teaching and baptizing once begun by the Apoſtles. And if they can trace a ſucceſſion of Anabaptiſt teachers, in all ages, up to the Apoſtles, For God's glory, let them publiſh their names, the places where they lived, the writings they have left, the nations they have converted, or at leaſt what Societies of believers they have formed among the nations; In ſhort let them publiſh a continued hiſtory of their churches, full not of declamations, but of *facts.* If they cannot do that, if they cannot trace the hiſtory of their churches any higher than the year 1520; and if, for the fifteen hundred years previous to that epoch, the whole Chriſtian world baptized Infants and practiſed affuſion; ah let them open their eyes! And, as they hope for Salvation, let them renounce that unchriſtian practice of allowing their children to die unbaptized, and of rebaptizing perſons whoſe Baptiſm has been conſidered, as valid and lawful, by the church of Chriſt in all ages.

# CONVERSATION I.

## *INFANT-BAPTISM.*

## INSTITUTION

## OF

## *INFANT-BAPTISM.*

*Protestant.* YOU have removed all my doubts, concerning the divine inſtitution of Water-Baptiſm, in the Converſation we had lately upon that ſubject. But now I am deſirous to know who are the *perſons* to whom this Sacrament is to be applied. The Anabaptiſts, whoſe books I have attentively peruſed on this ſubject, affirm that *Believers* only ought to be baptized; and that *Infant-Baptiſm* is but a human invention manifeſtly condemned in the word of God, in ſhort a mere *nullity*. They even boaſt that their arguments upon this head are unanſwerable.

*Catholic.* I ſhall ſoon convince you they are not ſo; and that the practice of Infant-Baptiſm is ſolidly grounded in Scripture. It is true, there is no expreſs inſtance of it in the New Teſtament; but the grounds of its inſtitution are there, which is ſufficient. The Anabaptiſts themſelves believe that *women* ought to be admitted to the participation of the Holy Euchariſt; yet it is no where expreſsly mentioned that women partook of it. They alſo maintain that ſuch believers, as were born of baptized parents, ought themſelves to be baptized; yet there is not a ſingle inſtance in the New Teſtament of a perſon born of baptized parents, who was himſelf baptized. But Anabaptiſts infer from Scriptural principles that women ought to partake of the Euchariſt, as well as men; and that believers born of baptized parents ought to be baptized as well as thoſe born of infidels; and ſo do we from Scriptural principles infer that children may and ought to be baptized.

*P.* Then you are not of the ſame opinion as Preſbyterian Divines, who think they have "*Scripture examples* of Infant-Baptiſm, Acts xvii. 15, and 33. where "the Apoſtles are ſaid to have baptized *whole houſeholds* "or families at once. For, ſay they, it is not to be ſuppoſed but there were ſome infants, or young ones among them*."

*C.* Whether there were infants in thoſe houſeholds, or not, no body can know. Even in the largeſt families there are not always infants under age. But ſuppoſing there had been ſome, the Scripture does not ſay they were baptized; we read indeed that the Jaylor was baptized, *he and all his;* but theſe expreſſions *and all his*, do not neceſſarily include Infants. For we alſo read in the ſame place that *he believed with all his houſe;* which certainly can not be underſtood of infants. This therefore I can not conſider, as a *Scripture-example* of Infant-Baptiſm.

*P.* Will you not at leaſt conſider Infant-Circumciſion, as equivalent to it? For if Infants were circumciſed among the Jews, we have reaſon to infer from thence that they ought to be baptized among us; Baptiſm having come in place of circumciſion, and anſwering the ſame end.

*C.* Nay, it even anſwers more extenſive ends, ſince it has been inſtituted for women, as well as for men; not for a particular nation, but for all the nations of the earth, and better purpoſes too, it being intended, as a ſign and inſtrument of regeneration (a); and for the remiſſion

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* Fisher's Catech. Q. 95, q, 43, 44.

(a) John iii. 3.----Tit. iii. 5.

miſſion of ſins (a): which never was ſaid of circumciſion. Yet I am of opinion that how great ſoever may be the reſemblance between theſe two ordinances, Infant-Circumciſion will never prove a ſolid argument in favour of the inſtitution of Infant-Baptiſm. For in poſitive inſtitutions, all depends upon the will of the Inſtitutor. If therefore children ought to be baptized, it is not becauſe circumciſion was given to them in the Old Law, but becauſe Chriſt has poſitively inſtituted Baptiſm for them in the New.

## *The Institution of* INFANT-BAPTISM, *from* John iii. 3, 5, 6.

*P.* HOW will you prove that Chriſt poſitively intended, that Baptiſm ſhould be applied to Infants?

*C* From theſe two principles 1. That Infants are not excluded from Salvation, though they can neither believe, nor fulfil any of the other conditions which Scripture requires from adult perſons. 2. That Infants cannot be ſaved without Baptiſm. The firſt of theſe principles is acknowledged by the Anabaptiſts, who all allow ſalvation to Infants dying unbaptized; and think it a *horrid doctrine* in Catholics to exclude them from the Kingdom of God *. The ſecond principle is proved from this expreſs declaration of our Lord; *Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God;* becauſe, as our Saviour ſays in the ſame place: *That which is born of the fleſh is fleſh.* For thence it follows that all children muſt become *Spirit* in Baptiſm, by being *born again of water and of the Spirit*, or elſe remaining fleſh, that is, being left in their original corruption, be excluded from the Kingdom of God.

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(a) Acts ii. 38.

* Mr Mc Lean's Commission. page 131. annot. Edit. Edin. 6---Gale's Let. xi. page 421.

Which is further confirmed by what the Scripture aſſerts in another place: *Fleſh and blood cannot inherit the Kingdom of God; neither does corruption inherit incorruption* (a). Anabaptiſts therefore, who allow ſalvation to Infants, and would not allow them Baptiſm, have to prove, either that Infants *can enter into the Kingdom of God, without being born again;* or that *they can be born again, without water and the Spirit.*

*P.* Do Anabaptiſts allow, that by *water*, in this place, our Lord meant *baptiſmal water?*

*C.* Yes: theſe are Mr. Gale's words. "That both "water and the Spirit are neceſſary in the caſe our Lord "is ſpeaking of, is plain from the words themſelves; "and that regeneration really conſiſts but in one, and "the other is only uſed as a means or the like, is, I think, "full as plain *." Mr. Mc Lean is of the ſame opinion. "*Water* here undoubtedly means the water of Baptiſm, "for it is diſtinguiſhed from the *Spirit;* ſo that *to be* "*born of water*, is to be baptized.—This is further evi"denced, from Tit. iii. 5. *According to his mercy he ſaved* "*us, by the waſhing of regeneration and renewing of the* "*Holy Ghoſt.* Two things are here pointed at; one is "Baptiſm, called the *waſhing* or rather *laver of rege*"*neration*, becauſe it is the ſign of it; the other is *re*"*generation itſelf* or *the renewing of the Holy Ghoſt*, "which is the thing ſignified in Baptiſm †." And in the Annotation at the bottom of the ſame page, he juſtly obſerves that "thus this paſſage John iii. 5. and Tit. iii. "5. were univerſally underſtood, till the days of Calvin."

*P.* It is clear then, that the Anabaptiſts underſtand the words of our Lord to Nicodemus, of Baptiſm; but they do not apply them to Infants, as you do.

*C.* The words of Chriſt admit of no exception. *Except a man be born again, he cannot see the kingdom of God;* ——*Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

*P.* Our Saviour in this place does not ſpeak of *infants* but of grown up *men*. *Except* a man *be born again*, &c. and this appears a ſtrong argument to many Anabaptiſts,

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(a) 1 Cor. xv. 50.

* Let. xii. page 483. † Commiſſion and page 131.

*C.* They might, upon the ſame ground, exclude *women* from Baptiſm. For they are no more mentioned in the text than *Infants*. But let thoſe who lay any ſtreſs upon this argument, know, that the word *man* in this place is a general name, which comprehends *all mankind*. Beſides, in the original Greek, we have not *except a man*, but *if one*, or *if any one be not born again*, &c. which is equivalent to this univerſal propoſition; *No one can enter into the kingdom of God, except he has been born of water and the Spirit*. And ſo the difficulty vaniſhes.

*P.* Mr. Gale allows that this univerſal propoſition: *if any one*, &c. muſt be extended to all the ſubjects our Saviour was ſpeaking of; but the difficulty is to determine who are thoſe ſubjects. "If the word *any one*, ſays "he, becauſe it is indefinite, muſt therefore comprehend "*all* for want of limitation; then it may as well be ſaid "to take in *the whole animal creation*, nay, *towns* and *cities* too *. But to cut off all manner of ſubterfuges let "us conſider a little, who are the ſubject of whom Chriſt "ſpeaks; For this will be the only way to fix our Lord's "meaning. He ſays: *Except any one* &c. *Any one!* "what? If our Lord ſpeaks of *beings in general*, then he "means *any one being*; If he ſpeaks of *Angels*, he means "*any one Angel*; If he ſpeaks of *mankind*, as our adverſaries take it, then indeed he means *any one of that ſpecies*; "If he ſpeaks of *men* only, he intends *any one man*; if "he ſpeaks of *women* only, *any one woman*: if of *children* only, *any one child*, &c. And if our Lord ſpeaks "only of *adult perſons*, who have heard the word of God "preached; then *any one* in the text can mean only "*any one ſuch adult hearer* †."

*C.* Well; Mr. G. allows that if our Lord ſpeaks here of *mankind*, of courſe he muſt have meant *any one of that ſpecies*, and conſequently *Infants*. He makes the ſame conceſſion in another place. "Could it be made appear "that this is the true ſenſe of our Saviour's words, we

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* Let. xi. p. 412.

† Let. xi. p. 414.

"ſhould be ſoon brought to believe, he intended Infants "ſhould be baptized †." It ſeems then that the iſſue of "this controverſy about Infant-Baptiſm depends upon the ſolution of this queſtion, whether or not our Saviour by this expreſſion *any one*, underſtood *mankind*? we ſay: he did. The Anabaptiſts ſay: he did not. But certainly he meant ſuch beings *as are born of the fleſh*. ſuch beings as are naturally excluded from the kingdom of God, ſuch beings as may be *born again*, and be reſtored to their right to the heavenly kingdom; and all this is peculiar to *mankind;* and conſequently to *every one of that ſpecies*. To ſpeak here of cities, and towns, of the whole animal creation, of angels, and of beings in general, ſeems frivolous and extravagant. Since then it is ſo clear that our Saviour in this place ſpoke of mankind, and of every one of that ſpecies, conſequently of Infants, we have reaſon to hope, ſince Mr. G. gave us his word for it, that the Anabaptiſts "will ſoon be brought "to believe, that our Saviour intended Infants ſhould be "baptized."

*P.* It is evident Infants belong to that general deſcription of perſons that are *born of the fleſh*: but the Anabaptiſts nevertheleſs exclude them from Baptiſm; becauſe though children may receive the exterior Sign of *water*, they think they are incapable of receiving the *Spirit*. Theſe are Mr. G.'s words. "Since the ſaving "efficacy of Baptiſm does not conſiſt in the *exterior* "*waſhing*, Infants who are capable *only* of that, cannot be ſaved by Baptiſm, nor reap any benefit by it *." And in the ſame place: "If Chriſt meant that no children "could enter into the kingdom of heaven, unleſs they "were baptized, then it may be ſaid of them contrary "to St Peter, that the *external waſhing* does ſave them." For which reaſon he conſiders theſe words of St Peter to which he here alludes: *Baptiſm now ſaves us, not the putting away of the filth of the fleſh, but the answer of a good conſcience towards God* ‡; as an *impregnable fortreſs* of Antipædo-Baptiſm; and brags that "all the attempts of "his adverſaries againſt them, hitherto have been unſucceſsful

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† Let. xiii. p. 545. * Let. xi. p. 416. ‡ 1 Pet. iii. 21.

"ceſsful, and will probably ever be ſo ‡." And after having laboured through many pages in ſhewing that the exterior waſhing alone is not regeneration, but only the inſtrument of it, he at laſt concludes, that "the text "which requires the Subject it ſpeaks of, ſhould be born "of the *Spirit* cannot ſpeak of Infants †."

*C.* I allow that, if children are *incapable of regeneration*, they are none of the ſubjects our Saviour ſpeaks of, in the text under conſideration; and conſequently that Baptiſm ought not to be applied to them. But then the Anabaptiſts in their turn muſt allow that, if Infants are capable of regeneration, they ought not to be excluded from the ſign and inſtrument thereof. Mr. G. was aware of this neceſſary inference: and therefore ſtrained every nerve to ſhew, that Infants are incapable of regeneration. But were his aſſertion true, it would follow that children can enter into heaven, without being regenerated; and become *heirs* of God, without being his *children*. For Mr. G. and all the Anabaptiſts with him allow Salvation to every Infant who dies before the uſe of reaſon. "If there be any mercy in God, in Him who "is goodneſs itſelf, which the greateſt impiety dares not "doubt of, then all Infants who could not offend him, "ſhall aſſuredly be ſaved" *.

*P.* Mr. M•L. ſays expreſsly that "None can really "enter into the kingdom of God, without being born of "the Spirit" ‖.

*C.* Therefore in his opinion, children are capable of regeneration. For he allows them Salvation when they die under age. But if they are capable of regeneration why not of Baptiſm too, which is the ſign and inſtrument of it? In ſhort either the Anabaptiſts believe, that Infants are uncapable of regeneration, or not. In the former ſuppoſition, they open the gates of heaven to unregenerated Infants, to children of wrath, dead in their original corruption; and make them ſeize upon God's inheritance, not as *children* and *heirs*, but as *thieves* and *robbers*. In the latter ſuppoſition, they deprive Infants of an ordinance which belongs to them. For Baptiſm moſt certainly belongs to all, who are capable of it; and if children are capable of regeneration, of courſe they are capable of Baptiſm.

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‡ Ibid.

† Page 423.

* Let. xi. p. 421.

‖ Commiſsion page 132.

*P.* The Anabaptiſts perhaps, do not believe that Infants ſtand in need of regeneration, by which word they may only underſtand the converſion of adult ſinners from perſonal wickedneſs.

*C.* This indeed appears to have been the doctrine of Mr. G. For when he ſays, on the one hand, that *all Infants ſhall aſſuredly be ſaved;* and on the other, that *they are incapable of receiving the Spirit*, what elſe can be inferred from thoſe aſſertions but that infants are ſaved without any influence of *the Spirit* of God; and conſequently, that they ſtand in no need of that influence, nor of the redemption of Chriſt; which doctrine overthrows the very foundation of Chriſtianity. But I would not charge thoſe Pelagian principles upon all the Anabaptiſts. Mr. Mc L. acknowledges that, "By the one offence or diſ-"obedience of the firſt man, the whole of his poſterity "are become naturally ſinful, as well as mortal, being "*ſhapen in iniquity*, and *conceived in ſin*" *; and "that "all mankind without exception are *by nature* in this "guilty, helpleſs and miſerable ſtate †." But whatever their doctrine may be concerning the nature of original ſin, and its ſpiritual effects in every individual of mankind, at leaſt they muſt all allow 1. that by nature all Infants are *fleſh* (a). and as ſuch *cannot enter into the Kingdom of God*, except they become *Spirit*, by being *born of the Spirit*. Since then Infants dying under age *can* be ſaved, of courſe they *can* from *Fleſh* become *Spirit*, and be regenerated by the Spirit. Conſequently they are capable of Baptiſm, which is nothing but the ſign and inſtrument of this regeneration. 2. They muſt allow that all Infants are by *nature children of wrath* (b); and that they cannot enter into heaven, as long as they remain *children of wrath*. But how can they ceaſe to be *children of wrath*, but by *becoming children of God*, that is, by *being born again?* Since therefore they are capable of Salvation, of courſe they are capable of becoming *children of God*; and conſequently they are capable of Baptiſm. 3. They muſt allow, that all Infants are involved in that *condemnation which came upon all men*, by Adam's offence (a); and that they cannot be ſaved, as long as they remain under that condemnation. But how can they be freed from it, except by *the gift of grace which is by one man Jeſus Christ*. (b). Therefore they are capable of receiving that *gift*, and conſequently of Baptiſm, which is the inſtrument of it.

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* Page 25. † Page 28. (a) Jo. iii. 6. (b) Eph. ii. 3.

*P.* Mr G. pretends that "*to be born of the Spirit*, is "to *live* according to the motions of the Spirit" *. Whence he infers that children who are not capable of this Spiritual *life*, neither are capable of that Spiritual *birth*.

*C.* *To be born of the Spirit*, is not the ſame thing as *to live according to the motions of the Spirit*. The one precedes the other, as the cauſe its effect. I allow that Infants are not capable of correſponding with the motions of the Spirit; but they can nevertheleſs be regenerated by the Spirit, and receive from Him a ſpiritual life, by which they ceaſe to be *children of wrath*; or elſe, when they happen to die under age, they are ſaved without regeneration, without ſpiritual life, in ſhort without any influence from the Spirit of God, and union with Chriſt, which it is impious to affirm.

*P.* But how will you explain the words of Peter, which Mr G. conſiders as an *impregnable fortreſs* of Antipædo-baptiſm: *Baptiſm doth alſo now ſave us, not the putting away of the filth of the fleſh, but the answer of a good conſcience* (c)?

*C.* To beat down this *impregnable fortreſs*, it ſuffices to obſerve, that it is built upon this falſe ſuppoſition, that children are capable only of the external waſhing of Baptiſm, which, according to St Peter, cannot alone ſave. But I have juſt proved, that Infants are capable not only of that external waſhing, but alſo of the ſpiritual

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(a) Rom. v. 18.

(b) Ver. 15.

* Let. XI. page 422.

(c) 1 Pet. iii. 21.

ritual bleſſings ſignified and conferred by it; conſequently that they can be *ſaved* by Baptiſm.

*P.* But Infants are not certainly capable of that *anſwer of a good conſcience* towards God, in which St Peter ſays that the ſaving virtue of Baptiſm conſiſts.

*C.* No: they are not capable of *anſwering* to, or correſponding with the grace of God, by a *good conſcience*; but this is not neceſſary for their regeneration; or elſe, when they die under age, they would be ſaved without regeneration. As to the text of St Peter, though it ſays that *the anſwer of a good conſcience ſaves us*, yet, it does not on that account, place the ſaving Virtue of Baptiſm in that anſwer. For it muſt certainly be placed in divine grace itſelf, of which children are capable, this anſwer of a good conſcience being only the correſpondence of the will to that grace in adult perſons, who can not be ſaved without it.

*P.* Can you conceive how Infants are regenerated and become children of God, without any correſpondence of their own will, without even knowing what is done in them?

*C.* I allow I cannot conceive it. But can Anabaptiſts any more conceive how thoſe Infants, without any perſonal offence, without any malice of their own, are by Adam's ſin brought into condemnation? Let them try then firſt to explain that myſterious communication of Adam's guilt to Infants; and we ſhall think then of explaining the communication of Chriſt's redemption to the ſame. One thing at leaſt appears evident, that ſince children are brought into condemnation by the ſin of our firſt parents, they can be brought unto Salvation by the merits of Chriſt. *For not as the offence, so alſo is the free gift* (a); *But where ſin abounded, grace did more abound* (b). But here ſee how men, when they give way to their weak imagination, run into oppoſite extremes. Nicodemus aſked our Lord: *How can a man be born, when he is old?* Now the Anabaptiſts aſk us: *How can a man be born again, when he is but a child?* The ſame anſwer may ſerve for both queſtions. *The wind bloweth where it liſteth; and*

(a) Rom. v. 15. (b) Ver. 20.

*and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit.*(a)

*P*. But how can children be brought, by Baptiſm, under an obligation of profeſſing the Chriſtian Religion, without knowing any thing of it; and be bound, when they come of age, to fulfil thoſe promiſes, which they did not make themſelves?

*C*. Children born of Jewiſh parents or Jewiſh ſlaves, who were circumciſed under the Moſaic diſpenſation, did no more conſent to that ceremony, which was performed upon them, when they were but eight days old, than Infants among us, conſent to their Baptiſm: yet by circumciſion, they contracted the obligation of conforming, afterwards, in every particular, both to the belief and laws of the Jewiſh church. Why then could not Infants be brought now under the ſweet yoke of Chriſt, as they were formerly brought under the heavy yoke of the Law? Why could they not be made children of God, as they were made children of Abraham; and contract the obligations correſponding with that heavenly vocation. Beſides, it muſt be obſerved, that the *Baptiſmal promiſes* do not refer to ſuch actions, as are left to our choice either to do or not; and which conſequently may be omitted without crime; but to that religious ſervice we owe to God, at any rate, as to our Creator and Redeemer. For it is not left to our option, either to ſerve God or to revolt againſt him; to believe what he has revealed, or to diſbelieve it; to enter into his church, or to remain in that ſtate of ſeparation from him, in which we were born. Our duty is here clearly pointed out to us, by the very light of nature. It is not an obligation ariſing from our free *conſent*, but from our total and *neceſſary dependance* on God, from his ſupreme dominion over us.

The promiſe therefore of profeſſing the chriſtian faith, and keeping the commandments of God, in his church, which are made in the name of children by their Sureties at Baptiſm, do not, properly ſpeaking, lay any new obligation upon them. They are rather an acknowledgment

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(a) Jo. iii. 8.

ment of that natural obligation incumbent on all men, previouſly to, and independently of any promiſe, of being the ſervants of God, becauſe his creatures, and the diſciples of Chriſt, becauſe his conqueſt; in ſhort, of dedicating themſelves to the greater glory of the adorable Trinity, in the manner he himſelf has revealed.

## *Objections from Mat. xxviii.* 19. *and other texts answered.*

*P.* THE Anabaptiſts contend, that Chriſt has poſitively excluded Infants from Baptiſm, by theſe words of the commiſſion: *Go ye, teach all nations, baptizing them,* whereby, ſay they, he commanded his diſciples, to baptize *none* but ſuch as ſhould be previouſly *taught.*

*C.* That is the comment they are pleaſed to put upon our Saviour's words. Our Saviour never ſaid: Baptize *none* but ſuch as are come to the age of reaſon, and do actually believe; he ſaid: *Teach all nations, baptizing them:* which is not at all the ſame.

*P.* But here our Saviour mentions *teaching* before *baptizing.*

*C.* No doubt, becauſe *nations* muſt always be *taught,* before they can be *baptized.* For how could they conſent to receive Baptiſm, and to have it adminiſtered to their children, when they know not or do not yet believe in Chriſt? But what is this to the Baptiſm of children? The text does not ſay that they ſhall not be baptized, becauſe they can not yet believe. Could not a Catholic Biſhop now adays, when he ſends Miſſionaries to the infidels of Canada or Peru, with an intention that they will baptize the children of thoſe who ſhall receive their Word, addreſs them in the ſame words as our Saviour did his Apoſtles: *Go, teach and baptize that nation?* Certainly he might, without the leaſt inconſiſtency.

Therefore the words of the Commiſſion do not exclude the Baptiſm of Children. Beſides, in the ſame text have we not teaching alſo mentioned after baptizing? *Baptizing them, and teaching them to obſerve all things whatsoever I have commanded you.*

*P.* Very true, but this ſecond *teaching* only relates to the *precepts of morality*, and the firſt to the *documents of faith.* *

*C.* Then, you ſuppoſe that adult perſons ought to be taught the rules of morality, only after Baptiſm; and ſo may be baptized, without knowing the practical obligations of a Chriſtian, provided they previouſly believe the ſpeculative truths of religion.

*P.* I would not approve of that method.

*C.* Allow then that as the *teaching* of a proſelyte with regard to the practical duties of Chriſtianity, though mentioned in the text of the commiſſion after *baptizing*, ought nevertheleſs to go before; ſo the *teaching* of the ſpeculative truths of religion, though mentioned before, may go after, when there is occaſion for doing ſo, as in the caſe of Infants. At leaſt nothing can be inferred to the contrary, from the grammatical order of the words, *teach* and *baptize;* ſince we find that order inverted in the very ſame text: *baptizing* them and *teaching* them &c.

*P.* Mr Mc L. pretends that in this text: *teach all nations, baptizing them*, the relative *them* refers not to *nations*, but to *diſciples;* and as by the word *diſciples*, he underſtands ſuch only as have been inſtructed, and actually believe, he thence infers that *Infants* are excluded from Baptiſm †.

*C.* But the word *diſciples* is not at all in the text.

*P.* No; it is not there really, but it is underſtood in the word *teach*, which in Greek ſometimes ſignifies, to *make a diſciple* ‡: ſo that according to this gentleman,

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* Mr. Gale. † Page 114.

‡ Taking the word *to teach* in the signification of *making disciples*, the sense of the Commission will be. "Go, disciple all nations, *baptizing* them "and *teaching* them &c." which is more natural than the common tranſlation.

the ſenſe of the text muſt be: *teach* or diſciple *all nations baptizing them*, that is, *baptize* ſuch among them as you ſhall *teach* and make diſciples to me.

*C*. But what poſſible reaſon can he give for thus ſubverting all the rules of ſpeech, by referring the relative *them* to *diſciples*, which is not in the text; and not to *nations*, which is there expreſsly?

*P*. His only reaſon for that is, that the relative *them* in the original Greek is maſculine, and therefore cannot agree with the word *nations*, which is neuter.

*C*. The learned gentleman ſhould know that in the Greek text of the New Teſtament, whenever the word *nations* is followed by the relative *they* or *who*, this relative is uſed in the maſculine gender, whatever the ſenſe of the ſentence may be. For example—Mat. xxv. 32. *He ſhall gather all* nations *and he ſhall ſeparate* them &c.—Acts xv. 17. *All the* nations *upon* whom *my name is called* &c.—Chap. xxi. 25. *Touching the* nations which *believe, we have written and concluded that* they *obſerve no ſuch thing, ſave only that* they *keep* themſelves &c. In theſe and all other texts of the ſame conſtruction, though the word *nations* be neuter, yet the relative *them*, *whom*, *they*, *themſelves*, are uſed, as in the text of the Commiſſion, in the maſculine gender. Thus that famous argument, which the Anabaptiſts may poſſibly conſider as another *impregnable fortreſs of Antipœdo-baptiſm*, proves to have no better foundation than ignorance or miſtake.

*P*. They have a more ſolid argument in this text of St Mark: *He that believeth and is baptized ſhall be ſaved*: (a) "which reſtricts Baptiſm to him that believeth *."

*C*. No: this text does not *reſtrict* Baptiſm to him that believeth; but only declares that he who both believes and is baptized ſhall be ſaved; which is equally true in our doctrine, as in that of the Anabaptiſts. For though we allow Baptiſm to Infants, we may ſay, without falling

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lation, which makes our Saviour say: *Teach all nations---teaching them* &c. But if that sense be once allowed, the arguments of the Anabaptists from this text must fall to the ground, since then *baptizing* will be placed in the Commission before *teaching*.

(a) xvi. 16.

* Commission &c. page 114.

ling into any contradiction, that a man who believes and is baptized is, in the way to ſalvation. But here ſee the inconſiſtency of the Anabaptiſts: When our Saviour declares that *He who believeth not ſhall be damned,* they allow he did not exclude from Salvation ſuch Infants as die before they can believe. But when He ſays that *He who believeth and is baptized ſhall be ſaved,* they pretend that theſe words exclude them from Baptiſm. But are theſe latter words more clear and more expreſs for an excluſion from Baptiſm, than the former for an excluſion from ſalvation? Quite the contrary. For the firſt text: *He that believeth not ſhall be damned;* if it were ſtrictly underſtood, ſhould certainly exclude children from ſalvation; ſo that the Anabaptiſts are obliged, as well as we, to have recourſe in this caſe to an exception in favour of Infants. Whereas the ſecond text is a mere declaration that a man who joins Baptiſm with faith ſhall be ſaved, which does not exclude them nor any perſon from Baptiſm.

*P.* Scripture requires *faith* and *repentance,* as neceſſary diſpoſitions for Baptiſm; as when Peter ſaid to the Jews: *Repent and be baptized* (a); and Philip to the Eunuch: *If thou believest with all thine heart, thou mayest.* (b) But children are not capable of thoſe diſpoſitions.

*C.* Scripture ſpeaks in thoſe places of adult perſons who cannot be regenerated in Baptiſm, without actual diſpoſitions of faith and repentance. For having been engaged in ſin by their own malice, by liſtening to the ſuggeſtions of Satan, by ſetting their heart upon creatures, in ſhort, by willfully revolting againſt God; it is neceſſary they ſhould return to him by contrary acts of faith, love and repentance. But children have never deviated from God, by any revolt of their own will, the ſin they are guilty of, is not their own work. It is *by nature,* not malice, they are *children of wrath;* in ſhort, as an Ancient Father ſays, they are "Evil-ſufferers, not Evil-"doers ‡." Why then ſhould actual diſpoſitions of faith and repentance be required for their regeneration in Baptiſm? Why could they not be waſhed in Chriſt, in the ſame manner as they have been defiled in Adam? Why could they not be brought to forgiveneſs and life, without their knowledge, as they were brought to condemnation and death, without their conſent? Their ſin is all of nature; why could not their regeneration be all of grace? *Where ſin abounded,* ſays St Paul, *grace did much more abound.* Beſides, the Scripture which requires faith and repentance for Baptiſm, requires the ſame diſpoſitions for ſalvation. *He that believeth not ſhall be damned* (a). *Except ye repent, ye ſhall all periſh* (b). Yet the Anabaptiſts underſtand theſe latter texts of the adult only; and allow Salvation to Infants, without faith and repentance. Why then would they not alſo reſtrict to the adult thoſe texts, in which Faith and Repentance are required for Baptiſm? Can it be imagined that ſuch diſpoſitions as are not neceſſary for Salvation, are ſo for regeneration; or that they are not neceſſary for regeneration, but for Baptiſm?

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(a) Acts ii. 38. (b) viii. 37. * St Gregory Naz.

*P.* " Baptiſm, ſays Mr. G. was not *ſo much* intended " for the remiſſion of original, as of actual ſins. For the " Scripture *only* teaches us, to expect the remiſſion of our " actual ſins upon our Baptiſm *."

*C.* Mr. G., it ſeems, did not know how to ſtate his aſſertions upon this head. He affirms on the one hand that " the Scripture *only* teaches us to expect the remiſ- " ſion of our actual ſins, upon our Baptiſm;" which is the ſame as to ſay, that Original Sin is *not at all* forgiven in that Sacrament. And on the other hand he aſſerts, that " Baptiſm was *not ſo much* intended for the remiſſion of original, as of actual ſins;"—which implies that Baptiſm is, at leaſt *in ſome meaſure* and ſecundarily, intended for the remiſſion of it. But in anſwer to both aſſertions, I ſay, 1. that if Baptiſm was in any meaſure, or in any ſenſe intended to forgive original ſin, of courſe it muſt be given to children in which that ſin is found. 2. That Baptiſm certainly was intended for the forgiveneſs of original ſin, as much as of actual ſins; nay that its primary effect is to waſh away that ſin. In fact, when our Lord ſpoke to Nicodemus, concerning the neceſſity of Baptiſm, the effect which he attributed to it was *regeneration. Except a man be born again of water* &c. Now this regeneration or ſecond birth is not properly, nor directly, the forgiveneſs of actual ſins, but of original ſin; ſince our Saviour oppoſes it, not to actual ſins, but to the firſt birth. *That which is born of the fleſh, is fleſh: that which is born of the Spirit, is Spirit.* It is true that when an adult receives Baptiſm, his actual ſins are waſhed away by it. *Be baptized, and waſh away thy ſins* (a). Becauſe Baptiſm being inſtituted as a *laver*, or waſhing, it would not have this effect, if original ſin being forgiven, actual ſins ſhould ſtill defile the ſoul. But it is clear that if Baptiſm forgives ſins at all, its virtue muſt be primarily directed againſt that which is the origin of all others, and the ſource of all our ſpiritual corruption. Beſides, were it intended principally for the remiſſion of actual ſins, it ſeems that it ſhould be received, as often as men fall into ſin, and repent; as the Jews uſed their legal purifications. But being firſt intended as an inſtrument of *regeneration*, for the forgiveneſs of that ſin by which our very birth is defiled, the reaſon is plain why it ought not to be repeated. For as a man can not be twice naturally born, ſo neither can he be ſpiritually born or regenerated but once.

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(a) Mark xvi. (b) Luke xiii. 3. * Let. XI. p. 403.

*P.* "But, replies Mr. G., we ſee Infants who are "ſprinkled, are as much, and as early inclined to vice; "and others though ever ſo *regularly* baptized, are liable to the ſame inconveniences entailed by Adam's "ſin on his poſterity, as well as the reſt of mankind, "*though not in the ſame degree*: whereas, had Baptiſm, "being deſigned entirely to waſh away the effects and "conſequences of original ſin, then all who are baptized "ſhould be as perfectly free from theſe things, as Adam "was in innocence. For what elſe does the remiſſion "of ſin mean, but being cleared from the imputation of "guilt, and delivered from the curſe and puniſhment "of it? and ſince we are convinced by the experience "of 1700 (now 1800) years, we muſt either ſay Baptiſm is a vain impotent ceremony, which God forbid!

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(a) Acts xxii. 16.

"or elſe grant, that it was never deſigned to purge us "from all the conſequences of original ſin; it being im- "poſſible at the ſame time both to be abſolutely free from "them, and to ſuffer them *."

*C.* We allow that Baptiſm was not intended to free us from all the temporal conſequences of original ſin, as ignorance, inclination to vice, poverty, infirmities, death; nor even from any of them, though Mr G. ſeems to think it does from ſome. But Baptiſm ought not to be conſidered, for want of that effect, as *a vain impotent ceremony in regard* of Infants. For if it does not free them from temporal death, it delivereth them from death eternal. If it does not reſtore them to the priviledges of original innocence in the paradiſe of Eden, it opens to them the gates of Heaven. Mr G. ſuppoſes that the curſe and puniſhment of original ſin conſiſts only in thoſe human calamities and miſeries; and the forgiveneſs of it, in being delivered from them. But ſurely when our Saviour declared to Nicodemus that: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;* he meant that, previouſly to this regeneration by water and the Spirit, the gates of heaven were ſhut againſt us; this is then the true curſe and puniſhment of original ſin; and alſo that, by virtue of that regeneration, the gates of heaven were opened to us again: this is therefore the true remiſſion of original ſin, which all Infants, on the very firſt inſtance of their exiſtence ſtand in need of, and which is conferred on them by Baptiſm. But theſe effects being all ſpiritual, cannot fall under the ſenſes; nor conſequently ſet any viſible difference between a child in whom they are wrought, and others in whom they are not. *The world knoweth us not—Now we are the ſons of God, and it does not yet appear what we ſhall be* (a). *Your life is hid with Chriſt in God* (b). what Mr. G. adds, that "They who were regularly baptized (meaning "thoſe of his communion, who are dipt in their riper "years) are not liable *in the ſame degree* to the ſame in- "conveniences entailed on us by Adam's Sin, as thoſe "who have been Sprinkled in Infancy," appears a very ſtrange aſſertion. If he means *corporal inconveniences*; we certainly ſee Anabaptiſts, though ever ſo completely dipped liable to cold and heat, infirmities and death, *as much* as thoſe who have received nothing but the ſlighteſt ſprinkling in their Infancy, from a Preſbyterian miniſter. If he means *ſpiritual inconveniences*. Is not there in ſuch a ſuppoſition ſomething of a Pharaſaic ſelf-complacency: *God, I thank thee, that I am not as other men are*, &c (a). But whatever thoſe inconveniences may be, ſince they are ſuppoſed to be the effect of original ſin, and Mr. G. pretends that the Anabaptiſts are not liable to them, in the ſame degree as other men, it follows, in his opinion, that Baptiſm, when *regularly* uſed, was intended in ſome meaſure to forgive original ſin. But in that caſe, how could he affirm, that "the Scripture *only* teaches us "to expect the remiſſion of our actual ſins upon it." The Anabaptiſts then muſt receive more benefit from Baptiſm, than even Scripture teaches them to expect from it.

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* Let. XI. p. 404.

(a) 1 Jo. iii. 2.

(b) Col. iii. 3.

## Scripture-precept for INFANT-BAPTISM.

*P*. IF Chriſt had inſtituted Baptiſm for Infants, we ſhould find in Scripture a command to baptize them, yet there is none.

*C*. The very inſtitution of Baptiſm, as a *means of regeneration*, and a remedy *For original ſin*, evidently implies a precept for all, to uſe that means and remedy, who ſtand in need of it; and alſo for applying the ſame to thoſe who, being in the ſame want thereof, yet are not able to help themſelves to it, which is the caſe of Infants. Beſides, has not our Lord cut off all poſſibility of doubt in this matter, by grounding our natural excluſion from heaven, and the neceſſity of our regeneration, by *water* and the *Holy Ghost*, upon a thing which is common to Infants, as well as to up grown people, or rather which is not found in people of age, but becauſe it was in them, when Infants, viz. their being *born of the fleſh*, and being *fleſh*. For if it be neceſſary, for any up grown man to be regenerated or born *again*, it is not on account of the number of his years; but preciſely, becauſe he is *by nature a child of wrath;* becauſe he was *ſhapen in iniquity*, and by his mother *conceived in Sin;* becauſe *by the offence of one*, even before he was born, judgment *came upon him to condemnation*. He ſtands in need of regeneration, now that he is thirty or forty years old, becauſe he ſtood in need of it when he was but a child of one day. In ſhort, He ought to be *born again*, for that only reaſon that he was *born*, that ſo from *fleſh* he may become *Spirit;* from a *child of wrath*, a *child of God* and inheritor of his kingdom. Mr G. allows that "if Chriſt ſpoke of *mankind* "in this place: *Except a man be born again*, &c, of courſe "he meant any one of that ſpecies." Now I have proved he ſpoke of *mankind*, and not of *towns*, nor of *angels*, nor of *beings* in general; ſince he ſpoke of ſuch beings as are *born of the fleſh;* and againſt whom, on that account, the gates of heaven have been ſhut, which certainly points out *mankind*, and *all* mankind, and mankind *only*. It is clear then that in that place our Saviour ſpoke of Infants; and conſequently inſtituted Baptiſm for them. "Could it be made appear, ſays the ſame Author, that "this is the true ſenſe of our Saviour's words, we ſhould "ſoon be brought to believe, he intended Infants ſhould "be baptized (a)."

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(a) Luke xviii. 11.

*P*. But can you ſhew that our Saviour commanded his Apoſtles to baptize *Infants*, when he ſent them to baptize *all nations*.

*C*. Yes; we can prove, from the nature and import of the commiſſion, that when our Saviour commanded his Apoſtles to baptize *all nations*, his intention was, they ſhould baptize every individual of thoſe nations, *children and all*, thoſe adults only excepted who would not receive the word. For, the import of the commiſſion given to the Apoſtles was certainly to purify all nations from original ſin, to regenerate all nations, to bring all nations into his Church ; in ſhort, to make every individual of mankind capable of entering into the Kingdom of God. If the Anabaptiſts could ſhew that Infants are incapable of theſe bleſſings ; or that, being capable of them, yet they have been excluded from them by Chriſt ; in that caſe, I ſhould allow that Baptiſm has not been inſtituted for them. But as they muſt allow that children are capable of regeneration, and of the other ſpiritual bleſſings juſt mentioned, ſince otherwiſe they could not be ſaved, they are forced to acknowledge that, when Chriſt ſent his Apoſtles to apply to all nations in general, the inſtrument and ſign of thoſe bleſſings ; Infants were the object of that commiſſion, as well as adult perſons.

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(a) Let. xiii. p. 545.

*P.* There is no mention of *Infants*, in the words of the commiſſion.

*C.* No, not an *expreſs* mention ; neither is there any *expreſs* mention of *you*, and *me*, of *men* or of *women*, but in general of *nations* : and children are included in this collective name, with reſpect to Baptiſm, in the ſame manner, and upon the ſame ground, as adult perſons, ſince they equally ſtand in need of the benefits which Chriſt intended to beſtow upon *nations*, by means of this Sacrament. But to make it appear ſtill clearer, that children were really the object of the commiſſion, I ſuppoſe that a king, upon hearing that a dangerous diſtemper had broken out among his ſubjects, ſhould command ſome ſkilful phyſicians to viſit the provinces of his empire, and adminiſter proper remedies to the ſick ; pray, would children in that caſe be excluded from the king's benevolence, becauſe he did not mention them in particular ?

*P.* No, certainly, but the caſe is different. For Chriſt commanded the Apoſtles to *teach* the nations, and thereby ſignified that thoſe who were to be baptized, ſhould be capable of inſtruction.

*C.* Well, let us ſuppoſe then, to make the caſe perfectly ſimilar, that the King ſhould ſay to the phyſicians : " Go, and give to my ſubjects all neceſſary inſtructions, " concerning the nature and danger of that contagion : " *teach them* alſo, how to uſe the remedies you will pre-

" ſcribe

"ſcribe to them. I give you all authority over them in "that reſpect. They that will not obey your preſcriptions ſhall be ſeverely puniſhed." Tell me now, whether it could be inferred from ſuch expreſſions, that the King meant, his phyſicians ſhould let the children die, without aſſiſtance; becauſe they are not capable of receiving thoſe inſtructions.

*P.* Certainly not: and if upon ſo frivolous a pretext, the phyſicians would confine themſelves to the healing of perſons of riper years, they would juſtly be conſidered as the murderers of thoſe helpleſs Infants, who might fall victims to their ſilly and cruel interpretation of the King's command.

*C.* You are certainly right, and now need only apply the compariſon. Every man coming into this world, labours under a ſpiritual diſeaſe which, if not healed by a timely application of a proper remedy, will infallibly lead him to eternal death. Now we believe that Chriſt inſtituted a remedy for that diſeaſe; and commanded the paſtors of his Church to adminiſter it to *all nations.* But the Anabaptiſts come, and tell us it ſhould not be applied to Infants, though they ſtand in need of it, and are capable of the benefits conferred by it; becauſe they are not actually capable of inſtruction, and Chriſt has not mentioned them in particular. Will not Chriſt then call thoſe *unwiſe*, and muſt I not add, *unmerciful* phyſicians to an account, for the loſs of ſo many of his creatures, whom they allow to die in their original corruption?—And now, what excuſe can that mother plead, who ſuffers her children to die unbaptized? Where can ſhe find any relief or comfort to her own mind? If ſhe read her Bible, ſhe finds there, that her children were born *children of wrath;* that except they be *born again,* and become children of adoption, they ſhall never ſee the Kingdom of God; that every one that is born of the fleſh, muſt be born again of water and of the Holy Ghoſt: Which words her own paſtors teach her to underſtand of Baptiſm. But does ſhe find any where in her Bible, that Infants dying unregenerated can be ſaved; or that they can be regenerated without Baptiſm; in ſhort, that they can be ſaved without that Sacrament? No, ſhe may read her Bible from beginning to end, ſhe will never meet with ſuch doctrines in it. When therefore ſhe lets her children die unbaptized; it is not the word of God ſhe follows, but the traditions of men; it is not Chriſt ſhe obeys, but her paſtor or huſband, in contradiction to plain Scripture.

## *The ſect of the* ANABAPTISTS *had no exiſtence previous to the Sixteenth century.*

*P.* WHAT was the Faith and practice of the primitive Chriſtians, concerning Infant-Baptiſm?

*C.* Chriſtians in all ages, from the time of the Apoſtles, have conſidered Baptiſm as the inſtituted remedy of original ſin, without which Infants dying under age could never be ſaved: conſequently they never failed to baptize them, particularly in danger of death.

*P.* That is your aſſertion; but the Anabaptiſts, on their ſide, pretend that Infant-Baptiſm is not a primitive inſtitution; that the Apoſtles never baptized children; and that however general the preſent practice of baptizing them may have been in theſe latter times, yet Chriſt always had true Churches upon earth, wherein the preaching of the true faith, and the right adminiſtration of the Sacraments, were carefully preſerved: in which conſequently Infant-Baptiſm was never accounted a divine inſtitution, nor practiſed at all. The words of Mr Mc L. on this ſubject are remarkable. "The Apoſtles "were not to continue their perſonal miniſtry all the "days from Chriſt's aſcenſion to his ſecond coming, at "the end of the world: nor was the work of making "diſciples, baptizing and teaching, to ceaſe at their death. "Chriſt has inſtituted the ſtanding miniſtry of paſtors "and teachers in his Church unto the end of time: and "they are ſuppoſed to be acting as ſtewards over his "houſe, when he comes *. The work enjoined in the "Commiſſion, was to devolve upon a ſucceſſion of faith- "ful men, who ſhould be able to teach others. Theſe "are the ſtanding and ordinary paſtors and teachers, "whom Chriſt has appointed as ſtewards over his houſe, "and who are to be engaged in executing this commiſ- "ſion, until his ſecond coming †." "Chriſt is always "repreſented with his Church, i. e. thoſe who keep the "commandments of God and the faith of Jeſus, preſer- "ving them from the univerſal corruption ‡." Here Mr Mc L. certainly ſpeaks of his Anabaptiſt Teachers. As therefore he ſays that Chriſt has appointed them, as *the standing and ordinary pastors of his Church unto the end of time*; and that he is *always* repreſented with them, *preserving them from the general corruption*, he ſuppoſes that neither the Apoſtles nor their ſucceſſors in any period whatever, have baptized Infants; and conſequently that no Church, in which Infant Baptiſm was practiſed, can be the Church of Chriſt.

*C.* I am of opinion with Mr. Mc L. that Chriſt has inſtituted a *ſtanding miniſtry* of paſtors in his Church, to continue even to the end of time the work of teaching and baptizing begun by the Apoſtles; alſo that *he preſerves thoſe pastors from the univerſal corruption*; conſequently that both their doctrine concerning Baptiſm, and practice in the adminiſtration thereof, have always been agreeable to the primitive faith and inſtitution, and will remain ſo to the laſt day. This is no more than what Chriſt has promiſed to the Apoſtles and their ſucceſſors in theſe words: *Go ye, teach all nations baptizing them* &c. *and lo I am with you*, (that is, with you *teaching*, with you *baptizing*,) *all days even unto the end of the world.* But I maintain there never was any church exiſting in all ages, nor any ſtanding miniſtry of ſucceeding teachers from the time of the Apoſtles, who held the ſame doctrine concerning Baptiſm as our Anabaptiſts do now a-days; and I may ſhew you from inconteſtible monuments, that Infant-Baptiſm has been practiſed by all

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* Commission page 304.

† Page 12.

‡ Page 310.

Chriſtian Churches whatever, without exception and interruption, ever ſince the Aſcenſion of our Lord; and that the rebaptizing of thoſe who had been baptized in infancy, which is the peculiar and diſtinguiſhing character of the Anabaptiſts, never found any abettors before the ſixteenth Century, except perhaps among ſome Manichees in the twelfth Century.

*P*. If you can ſhew that, it will certainly follow, even in Mr Mc L's. principles, that the doctrine of the Anabaptiſts is falſe, and their practice of rebaptizing children, a ſacrilegious profanation of that ordinance. But it ſeems you are going to fall into the ſame miſtake as many modern hiſtorians, who have aſſerted that thoſe Anabaptiſts of Germany and Holland, who made ſo much noiſe in the ſixteenth Century, and drew the execration of Europe upon them, were the firſt Founders of all the Churches that now go by that name. But the truth of the matter, if we believe their own Writers, is that they exiſted long before that epoch, under the name of the Brethren of Bohemia, and the Vaudois.

*C*. Neither the Brethren of Bohemia, nor the Vaudois rebaptized thoſe who had been baptized in infancy, as the Anabaptiſts do. But ſuppoſe they did, will that prove there were Anabaptiſt Churches ever ſince the Apoſtles? The Brethren firſt appeared in the fifteenth Century, and the Vaudois in the twelfth, at leaſt eleven hundred years too late, to be the Church of Chriſt!

*P*. The Anabaptiſts tell us that the Vaudois ſeparated from the Church of Rome, as early as the beginning of the fourth Century, under Pope Sylveſter.

*C*. Well; ſuppoſe this tale to be real fact, they muſt allow at leaſt that their Churches did not exiſt previouſly to that ſeparation from Pope Sylveſter; conſequently that they are not that Church, in which a *ſtanding miniſtry of ſucceeding teachers* is kept up by Chriſt, in all ages even unto the end of time. But do they ſay where thoſe Anabaptiſt-Vaudois were, previouſly to that ſeparation?

*P*. They ſuppoſe they were mixed with other Chriſtians, and held communion with them, till ſeeing them at laſt departing all together from the purity of the primitive faith, they were forced to ſeparate from them. In ſhort, their ſyſtem with regard to the origin and progreſs of their Churches is this. 1. All Chriſtians under the Apoſtles, and for ſome time after, never baptized Infants. 2. The practice of baptizing them began firſt to be introduced in Tertullian's time, that is, about the year 200; and from that time forward gained ground with amazing rapidity. 3. Under Conſtantine the Great, the firſt Chriſtian Emperor, who aſcended the imperial throne in 312, the corruption became more general, and the practice of Infant-Baptiſm more univerſal. It was at this epoch, the Anabaptiſts left the Communion of the Biſhop of Rome, and formed themſelves into diſtinct Churches. "The true ſervants of God, ſays Mr Mc L., who "mourned over theſe abominations were *diſtinguiſhed* "by him from the falſe profeſſors, with whom they were "mixed *." They continued in this ſtate, till the Roman Pontiff, being riſen gradually to the ſummit of power, they were obliged to retire *into the wilderneſs*, where they continued twelve hundred and ſixty years, *making no open appearance as they did formerly*. Yet during this long and diſmal period, the *two witneſſes* of God, viz. the Old and New Teſtament, propheſied by *a Succeſſion of men* who were raiſed *from time to time*, to bring forth the doctrine of the Sripture, in oppoſition to the Corruptions of Antichriſt †. This ſuppoſes that, even during thoſe 1260 years, there was a *ſucceſſion* of Anabaptiſt teachers who never baptized children, and *from time to time*, preached publicly, that children were not to be baptized. 5. At the end of the 1260 years, which ſeems to Mr Mc L. to have been about the middle of the fifteenth Century ‡, thoſe ſervants of God who under the name of Taborites and Vaudois ſtood firm "to their principles, "and contended for the authority of the word of God, "againſt the authority and errors of the church of Rome, "were exterminated; ſo that their public teſtimony was "ſilenced for a time, and their enemies triumphed over "them. This, ſays Mr Mc L. looks very like the killing

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* Comis. page 315. † Page 321. ‡ page 321,

"ling of the witneſſes. For by the year 1467, all their "public Teachers were cut off, and ſcarcely ſeventy of "them could be collected together, to chuſe others. But "in a ſhort time, the ſcattered remains of them formed "themſelves into *a New Sect*, which went by the name "of the Brethren of Bohemia; and having with great "prudence and impartiality *reviewed and reformed* their "religious tenets, and eccleſiaſtical diſcipline, by the word "of God——they openly profeſſed their principles, and "held forth the teſtimony of the Scriptures, againſt all "the corruptions and abominations of the church of "Rome. This, ſays the ſame Author, ſeems to have been "the beginning of the reſurrection of the witneſſes *." 6. After this period, the Anabaptiſt churches are repreſented, triumphing over all oppoſitions from their enemies. And now "the beaſt with all his efforts can no "longer prevail againſt them, ſo as to ſilence their teſti"mony †."

*C.* The account which Mr Mc L. has here given us of the origin and progreſs of his Churches, is well calculated to impoſe upon the ſimplicity of moſt of his readers, who wiſh the things to be ſuch as he has ſtated them, and have not the means of diſcovering the deception. And I make no doubt but too many of them, upon peruſing his work, have greedily imbibed that flattering idea that the Anabaptiſt Churches were founded by the Apoſtles and have kept up a perpetual ſucceſſion of teachers ever ſince. But to any one, who is ever ſo little acquainted with the hiſtory of the Chriſtian Church, with the beginning, progreſs, and fall of the different Sects, it will appear nothing, but a complication of contradictions, abſurdities and miſtakes.

*P.* I wiſh then you would be ſo good, as to point out to me what you ſuppoſe to be erroneous in that account.

*C.* In the firſt place, it is falſe that the primitive Chriſtians did not baptize their children; and that the practice of baptizing them only began in the days of Tertullian. 2. It is falſe that the Sect of the Vaudois began in the days of Pope Sylveſter; and that there was in that age any Sect of Chriſtians who did not baptize Infants, and who rebaptized thoſe that had been baptized in infancy. 3. It is falſe that the Vaudois, who only ſtarted about the year 1160, were Anabaptiſts. 4. It is falſe that the Taborites, Huſſites, and the Brethren of Bohemia, were Anabaptiſts. In ſhort, it is falſe that there ever was any ſect, ſociety or church of Chriſtians, rebaptizing thoſe who had been baptized in infancy, before the year 1520, except *perhaps* ſome few Manichees in the twelfth Century. Therefore all that the Anabaptiſts publiſh on the antiquity of their Churches, and perpetual ſucceſſion of their teachers, is at beſt but vain dreams, if not a foul impoſture of their Writers.

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* Page 325.

† ibid.

## The Brethren of Bohemia *were not* ANABAPTISTS.

*P*. WERE not the Taborites, or Brethren of Bohemia a ſect of Anabaptiſts, who denied Infant-Baptiſm, and rebaptized thoſe who had been baptized, in their infancy, as our preſent Anabaptiſts do?

*C*. The Taborites and Brethren of Bohemia were not the ſame ſect, as Mr McL. imagines. After the execution of John Huſs, his diſciples divided into two ſects, viz. the Taborites and Calixtins, and it was from the latter, that the Brethren ſprang afterwards; but none of thoſe different ſects ever denied Infant-Baptiſm.

*P*. Pray, who were the Taborites?

*C*. Some of John Huſſ's diſciples, who withdrew to a mountain, whence they took their name; and having at their head, the famous Ziſca, became formidable to the neighbouring countries; Rudiger, a miniſter of the Bohemian Brethren, ſays that Ziſca, "puſhed on by his particular enmities, carried the hatred he had againſt the "Monks and Prieſts ſo far, that he not only ſet fire to

" the churches and monaſteries; but alſo, in order to " leave them no dwelling place on earth, cauſed all the " inhabitants of thoſe places they poſſeſſed, to be put to " the ſword *". Upon which Bp. Boſſuet juſtly obſerves, that " Men who carried fire and ſword into the bowels " of their own country, for twenty years together, and " whoſe marches may be traced by the blood and aſhes " they left behind them, are not overqualified to be held " as the principal Defenders of the truth, nor to give " an origin to Chriſtian churches"——Their rebellions " and cruelties have rendered them odious to the greateſt " part of Proteſtants †."

*P.* Tell me now, what ſort of people the Brethren of Bohemia were, whom Mr McL. gives us as the men, by whoſe preaching *the reſurrection of the two witneſſes* namely, the Old and New Teſtament, was effected.

*C.* They tell us themſelves that they, who founded their churches, ſeparated from the Callixtins in the year 1457, and they ſhew it was impoſſible, they ſhould have ſprung from the Taborites, becauſe at the time they appeared, this ſect, already cruſhed by the death of its generals, was utterly annihillated by Pagiebrac and Roqueſane, " who entirely " brought their miſerable remains to deſtruction; inſo- " much, ſay they, that no more Taborites were left u- " pon earth ‡." This Roqueſane was the chief of the Callixtins, as Ziſca had been of the Taborites. But ſome of thoſe Callixtins, perceiving that Roqueſane conformed in every thing to the doctrine of the Roman church, except the Cup, withdrew from him, and placed at their head one Keleſiſki, a Maſter-ſhoe-maker, who gave them a body of doctrines, called by irony, the *Forms* or Laſts of Keleſiſki. Some time after, they choſe themſelves a Lay and ignorant perſon, named Mathias Convalde, to be their Paſtor, and, in the year 1467, divided openly from the reſt of the Callixtins, as the Callixtins had done from Rome. Such was the birth of the Brethren of Bohemia‖. But let them derive their origin from the Callixtins or the Taborites, it matters very little; ſince neither the one, nor the other rejected Infant-Baptiſm; nor did the Brethren deny it, after their ſeparation from them, any more than they had done before.

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* De frat. narratione.

† Hiſt. of the variations of Proteſtant Churches. B. XI. No. 167.

‡ Prœf. Confess. sen, *De Origine Eccles. Bohem.*

‖ Bossuet ibid. No. 374.

*P.* Yet Camerarius relates, that they rebaptized all thoſe who came to them from other churches.

*C.* True, but it was not for their having been baptized in infancy, but merely becauſe they had not been baptized in their ſect. For they themſelves had all been baptized in infancy, and never thought of being baptized again; and they baptized their children.

*P.* What do you think of Mr. McL. aſſertion that, the ſilencing of the Brethren's teſtimony, and their preaching up again their doctrines publicly after they had reviewed and *reformed* them, looks very like the *death* and *reſurrection* of the two apocalyptic witneſſes?

*C.* I muſt confeſs it appears to me very abſurd. For if they themſelves thought it neceſſary to *reform* their religious tenets, of courſe they acknowledged that the teſtimony they had firſt given of the Scriptures in preaching thoſe tenets was falſe. Conſequently it was not their enemies who killed the two witneſſes, but they themſelves, by preaching thoſe falſe doctrines in oppoſition to the teſtimony of the Old and New Teſtament.

*P.* What became of the Brethren of Bohemia, after they had altered their teſtimony, and reformed their religious tenets, in 1467?

*C.* They preſented a Confeſſion of Faith to King Ladiſlaus, in 1504, wherein they ſtill acknowledged *ſeven Sacraments*, and proved them from the Scriptures, adding that *they were eſtabliſhed, for the accompliſhment of the promiſes God had made to the faithful.* See now if they were Anabaptiſts. And in this doctrine they perſevered, till Luther having blamed them for it, they made a new Confeſſion of Faith, and thus varied again their public teſtimony, and proved themſelves a ſecond time to be falſe witneſſes. At laſt, *an Act of union* was paſſed between them and the Lutherans, in the ſynod of Sendomir, in 1570. Which laſt tranſaction is a further proof that they are not Predeceſſors to our Anabaptiſts.

For theſe had ſtarted in Germany, about forty years before this time, and all that while remained a ſect perfectly diſtinct from the Brethren. And at laſt you ſee, it was not with the Anabaptiſts the Brethren effected their union, but with the Lutherans, from whom the Anabaptiſts had ſeparated. It is impoſſible therefore for the Anabaptiſts to trace their pretended ſucceſſion from the Apoſtles, through the Bohemian churches.

## THE VAUDOIS *were not* ANABAPTISTS.

*P*. MR MC L. ſeems to confound the Vaudois and the brethren of Bohemia; yet from what you have juſt ſaid, concerning the origin of the latter, it appears they were two diſtinct ſects.

*C*. So they were. The brethren were undoubtedly deſcended from the Callixtins, and theſe from John Huſs, as all the different branches of Huſſites were: conſequently could not exiſt before 1415, the year of John Huſs's execution. But the Vaudois were much more ancient, being the diſciples of one Valdo, who laid the foundation of this ſect, about the year 1160. It is true that ſome of the Vaudois paſſed into Bohemia; but the Brethren declare, in the Preface to their Confeſſion of Faith in 1572; that they never joined in communion with them; for which they alledge theſe two reaſons. "Firſt, becauſe the Vaudois gave no teſtimony of their "Faith and doctrine. Secondly, becauſe, in order to "keep peace, they made no difficulty to aſſiſt at maſſes "celebrated by thoſe of the church of Rome." Whence they conclude, not only that they had never joined with the Vaudois, but alſo that they had always believed they could not enter into any ſuch union with a ſafe conſcience. And what ſhews ſtill further the diſtinction of theſe two ſects is, that they did not end in the ſame manner. The Vaudois joined with the Calviniſts; and renouncing their own tenets, received a new Confeſſion of

Faith from Bucer; whereas the Brethren, as we have ſeen already, joined with the diſciples of Luther, and adopted his errors; and in the act of Union, ſtyle themſelves *the Brethren of Bohemia, whom the Ignorant called Vaudois.*

*P.* I agree with you, with reſpect to the diſtinction of theſe two ſects; but not ſo, in regard of the antiquity of the Vaudois. You fix their beginning about the year 1160, and give them Valdo, a merchant of Lyons, for their Founder. But the Anabaptiſts, who look upon them as their Predeceſſors, pretend they were deſcended from a certain *Leo,* who lived in the time of Conſtantine the Great, whence they came to be called *Leonists.* Their name of *Vaudois* or *Waldenſes,* they had, ſays Mr McL. from the *vallies* of Piedmont, where they were moſt numerous *.

*C.* Had it been from the *vallies* of Piedmont that they received their name, they would rather have been called *Vallenſes* or *Valloons.* As to their name of *Leonists,* they had it from the town of Lyons which, as Bouſſet obſerves, was then called in Latin *Leona.* But to pretend there was a man of the name of Leo, under the reign of Conſtantine the Great, who founded the ſect of the Vaudois and Anabaptiſts, is contradicted by all hiſtorical monuments.

*P.* Mr McL. ſupports his aſſertion by the teſtimony of two Catholic Writers, viz. Seſſelius archbp of Turin, and Renier. The former ſays: "The ſect of the *Wal-*
"*denſes* took its riſe from a moſt religious perſon called
"*Leo,* who lived in the time of Conſtantine the Great &c".
"Among all the ſects which ſtill are, or have been ſays
"Renier, there is none that has been ſo pernicious to the
"church, as that of the *Leoniſts:* firſt becauſe it is the
"moſt ancient; for ſome affirm that it began in the time
"of Pope Sylveſter; and others, in the time of the A-
"poſtles &c."†

*C.* I have ſeen the ſame texts cited by a late Preſbyterian writer, to prove that his church had continued in being, ever ſince the time of the Apoſtles. It is curious

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* Page 325.

† Page 323.

to obſerve, how the different branches of the Reformation, Lutherans, Preſbyterians, Anabaptiſts, &c. all ſtrive to drag to their ſide thoſe poor Vaudois as well as all other ſects who, at any period before the reformation, revolted againſt the Church of Rome, their common Mother; as if it were poſſible, that the Vaudois or any other ſect, could be the predeceſſors of two or three different churches, ſo different from one another, as the Lutherans, Preſbyterians, and Anabaptiſts are known to be. But there is nothing they are not ready to do, in order to raiſe up to themſelves ſome ſort of *Succeſſion*, from the Apoſtles. But all in vain; for though they were able to ſhew they are all deſcended from the Vaudois, they have further to prove that theſe Vaudois had themſelves an apoſtolic origin. But this they will never be able to do. Boſſuet has "challenged all the Proteſtants in the world, " to ſhew him that there was, any where in Europe, " when Valdo aroſe, in 1160, any one ſect ſeparate from " Rome, which was not either the very ſect, or ſome " branch and Subdiviſion, of Manicheiſm"*. As to the authorities quoted by Mr McL., Claude Seyſſel Archp. of Turin never gave it as his own opinion, that the Vaudois took their riſe from Leo, in the time of Conſtantine the Great; but only related what the Vaudois themſelves ſaid in his time of their origin. Boſſuet, who cites the words of that writer, from the *account* he publiſhed in 1517 of thoſe Vaudois, who lived in the valleys of his dioceſe, ſays "This fable was ſtill in vogue in Seyſſel's " time. The vulgar were then told: *This Sect had taken* " *its riſe from a certain man called Leo, a very religious perſon* " *in the time of Conſtantine the Great* &c†. Theſe igno- " rant people had been made believe, it was from this " counterfeit *Leo*, the Sect of *Leoniſts* derived their name " and birth. Chriſtians are all for finding a ſucceſſion " in their church and doctrine. Proteſtants brag of theirs " in the Vaudois, the Vaudois in their pretended compa- " nion of St Sylveſter; and both are equally fictitious"‡. How far Renier might have believed that fable, I do not

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* Hiſt. of the Variat. B. XI. No. 91.

† Seys. Page 5.

‡ Ibid. No. 124.

know. He gives no other proof of what he advances, but, *Some affirm, others ſay*. But who were thoſe who ſaid ſo? Pilychdorph who wrote in the year 1295, will tell you. "The Waldenſes, the ſons of iniquity, *lie before* "*the ſimple people*, ſaying that their ſect has continued "from the time of Pope Sylveſter[||]." Yet I ſhould not wonder, if ſome at that time had believed the tale, when criticiſm was ſo little known. But to ſee a man of learning and good ſenſe revive it in this age, and ſeriouſly affirm, that there has been a ſect or church of Vaudois, or Anabaptiſts upon earth, ever ſince the time of Conſtantine the Great, when not one ſingle hiſtorian, in the age when it is ſuppoſed to have firſt appeared, nor for eight hundred years after, ever took notice of it, is truly aſtoniſhing. If any ſuch ſect had ſeperated from the communion of Pope Sylveſter, and continued in being for eight or nine hundred years together, that is, till the 12 century, when the true Vaudois made their firſt appearance, all the world would have known it: the riſe, the progreſs, the tenets of that ſect, the names of their Defenders, and of thoſe who oppoſed them, the places where they ſpread, in ſhort, all the different circumſtances of that extraordinary event, would have been recorded by a thouſand pens. There has never been a ſect ſo obſcure, in any corner of the world, that has not been taken notice of, by ſome of the Fathers. How then can the Anabaptiſts pretend to perſuade us, that the whole church of Chriſt, for ſo they call that imaginary ſect of Vaudois, could have exiſted for ſo many ages *teaching*, and *baptizing all nations*, without being ſeen or noticed by any body, without giving any ſign, or leaving any monument of their exiſtence?

*P.* Whatever may be the firſt origin of the Vandois, I wiſh to know whether they denied Infant-Baptiſm, and rebaptized thoſe that were baptized in their infancy, as our Anabaptiſts do.

*C.* They never did. When they firſt appeared at Lyons, in the year 1160, they held no doctrine different from

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[||] Waldenses, iniquitatis filii, coram simplicibus mentiuntur, dicentes sectam eorem durasse a temporibus sylvestri Papæ,---13 tom. *Bibliot. Patrum.*

from that of the church of Rome; and for ſome time did not ſeparate from her communion, nor thought of aſſuming to themſelves the office of preaching. They were all lay men, and pretended nothing, but to live in greater perfection than the reſt of the world, under the conduct of Peter Waldo. They profeſſed ſtrict poverty, for which reaſon they went by the name of the *poor men of Lyons;* and had the ſingular fancy of wearing ſhoes that were cut in the upper part, to ſhew their feet naked, as they ſuppoſed the Apoſtles had done; whence they were called the *Inſabbatized*[†]. But after having continued a while, in this pretended Apoſtolic poverty, "they bethought "themſelves, ſays Pylicdorf," that the Apoſtles were not only "poor, but alſo preached the Goſpel." They therefore began to preach, without conſidering that they were not ſent as the Apoſtles; and that they, who take the honour to themſelves, without being called as was Aaron, act in direct oppoſition both to the example and doctrine of the Apoſtles. They were oppoſed by the clergy, and forbidden to preach, but they obſtinately refuſed to ſubmit; and then began to publiſh "that obedience is not "due to wicked paſtors; that their bad lives deprived "them of the power of preaching, and adminiſtering the "ſacraments; that all the faithful, both men and wo-"men, when they live well, and wear ſandals in imitation "of the Apoſtles, have equally the power of conſecrat-"ing the Euchariſt, of binding or looſing ſinners, and of "diſpenſing all other ſacraments, that it is not lawful to "ſwear in any caſe whatever; nor to put any one to "death, even malefactors." They ſeem alſo to have rejected prayer for the dead. As to the reſt, they held the doctrine of the ſeven ſacraments, Tranſubſtantiation, Infant-Baptiſm &c. In general, all the tenets of the Catholic church; and perſevered in theſe ſentiments, till joining with the Calviniſts, in 1536, they then alſo began to adopt their errors.

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[*] *Les Insabbatez*, from an ancient word (Sabbots) signifying *Shoes*, whence, says Bossuet, have proceeded other words of a like signification still in use in several other languages, as well as ours. Ibid. No. 72.

*P.* How can it be proved that the Vaudois baptized children?

*C.* 1. That is inferred from the ſilence of all cotemporary hiſtorians. For it cannot be imagined they would all have omitted to ſpeak of their rejecting Infant-Baptiſm, if the caſe had been ſo; whilſt they were ſo minute in relating other doctrines of theirs, which are of far leſs conſequence.

2. The Vaudois, upon joining in communion with the Calviniſts in 1536, were obliged to give up all ſuch doctrines of theirs, as did not ſquare with the opinions of their new brethren. For it was only upon this condition, they could hope to be admitted into their fellowſhip. But among theſe doctrines, which they then renounced, there is nothing at all concerning Infant-Baptiſm. 3. Pylicdorf informs us, that "the Vaudois very rarely applied to their own teachers, for the adminiſtration of Baptiſm, and Chriſt's body; but both teachers, and ſimple believers went to ſeek them at the hands of Catholic Prieſts, as they did the other ſacraments." Renier alſo, who wrote in 1250, relates, that they went to the Catholic churches. "There they offer, ſays he, there they confeſs, there they communicate, but with diſſimulation." And they preſerved this practice, till they became Calviniſts: Which was the reaſon why the Brethren of Bohemia would not join in communion with them. The ſame is further confirmed by this confeſſion of one of the Vaudois-miniſters, in a conference he had with Œcolampadius, and which Abraham Scultet, a Proteſtant hiſtorian, relates whole and intire in his *Evangelical Annals*,* declaring that he had tranſcribed it word by word. The Vaudois opens the converſation, by owning, that the miniſters, of which number he was, "being prodigiouſly ignorant, were incapable of teaching the people *; that they lived by

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* As an inſtance of their ignorance, Renier relates, that in the Verſion their Teachers had made of the New Teſtament from the Vulgate; (for they could not read the original Text of the Scriptures:) they had tranſlated theſe words of John i. 11. *Et ſui eum non receperunt.* "And the pigs did not receive him; taking *ſui* for the plural of *ſus*.

“ alms and labours, being poor ſhepherds or huſbandmen, which was the cauſe of their profound ignorance and incapacity: that they were not married, nor lived always very chaſtely; but when they had been caught tripping, they were expelled the company of the reſt; that it was not the miniſters, but the Prieſts of the Roman-Church, who adminiſtered the Sacraments to the Vaudois; but that their miniſters made them aſk pardon of God, for receiving the Sacraments from thoſe Prieſts, becauſe forced to it; moreover admoniſhed them not to adhere to the ceremonies of Antichriſt; that they practiſed auricular confeſſion and till then, had always owned ſeven Sacraments, wherein they heard ſay, they were very much miſtaken.” Hence it appears that the Vaudois had their children baptized by Catholic Prieſts.

*P.* I have read in Mr Wall's hiſtory of Infant-Baptiſm, that the Vaudois had been accuſed by Renier of ſaying, that *the Waſhing which is given to children does no good.* Indeed Mr W. could not ſay, what was the meaning of this paſſage; but it ſeems to imply, that the Vaudois denied Infant-Baptiſm.

*C.* The original words of Renier are: *the ablution given to children does no good.* But the word *ablution* in this place does not mean *the waſhing of Baptiſm*, but a few drops of wine which, in thoſe times, were given to children after Baptiſm, as has been ſhewed by Boſſuet *. Now, the mentioning of this trifling circumſtance by Renier, is a further proof that the Vaudois did not deny Infant-Baptiſm; and alſo, that they carried their children to the Catholic Prieſts to be baptized. For had they kept them entirely from Baptiſm, they would no more have troubled themſelves with the ceremonies uſed by Catholics, at the Baptiſm of Infants, than Anabaptiſts do at preſent; and Renier, inſtead of taking notice of their rejecting this ceremony, which in itſelf was of no great conſequence, would rather have informed us that they rejected Infant-Baptiſm all together, which yet neither he, nor any other hiſtorian ever did.

*P.*

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Ib. No. 119.

*P*. Can we not know from the Vaudois' own writings, what was their faith and practice concerning the matter in controverſy? Mr Mc L. ſays, that "their Creeds, "*confeſſions*, and other *writings* have been preſerved, and "are moſt agreeable to Scripture*."

*C*. As Mr Mc L. ſpeaks of theſe *Confeſſions* and *Creeds* of the Vaudois, immediately after having ſaid that their ſect had begun, in the time of Conſtantine the Great, one would be inclined to think, it was at that early period they publiſhed thoſe writings; and that they had preſerved them ever ſince. But no. The Vaudois never had any *Creed* or *Confeſſion* of faith, nor wrote any book whatever previouſly to their union with the Calviniſts, as the Brethren of Bohemia inform us: "They never "had, ſay they, a church known in Bohemia; nor had "our people learnt any thing of their doctrine, by rea"ſon that they never publiſhed any writing we know of." And in another place. "They would not endure there "ſhould be any public teſtimony of their doctrine †." The *Confeſſion of faith*, and other writings which are aſcribed to the Vaudois, were not publiſhed by them, but by a Calviniſt writer, Paul Perrin upon the authority of ſome old books in manuſcript which he ſays, fell into his hands; but which none ever ſaw, but himſelf. The whole collection has been proved, by Bp Boſſuet, to be Spurious. Perrin himſelf ſays of the *Confeſſion of faith*, which is the moſt conſiderable piece in the Collection, that it was partly extracted from the *Memoirs* of George Morel. Now this George Morel was one of the Vaudois, who about the year 1530, went to confer with Œcolampadius and Bucer, concerning the means of bringing about an union: which makes it clear, that this *Confeſſion of Faith* can, no more than the reſt produced by Perrin, be the work of the ancient Vaudois, but is the compoſition of the Vaudois reformed according to the model of the Calviniſts ‡. Beſides, neither in this *Confeſſion*, nor in any other of the pretended Vaudois-books, is there any mention of Infant-Baptiſm being invalid, or of the neceſſity of rebaptizing thoſe who had been baptized in infancy. Only in the Book that treats of *Antichriſt*, it is ſaid that "one of his works is to attribute the Reformation of the "Holy Ghoſt to faith exteriorly dead, and to baptize "children into this faith; teaching that by this faith, "they do receive from him Baptiſm and regeneration." Words whereby the validity of Infant-Baptiſm, is not denied, but a living faith is required in the miniſter of Baptiſm, as a thing neceſſary for the regeneration of the child, which error is rejected not by Catholics only, but by all the Reformers, who allow that the validity of a Sacrament does not depend upon the faith of him who adminiſters it.

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* Page 325 annot.

† Rudiger's *de fratrib. orthod.* Narratio.

‡ Hiſt. of the Variat. B. xi. No. 126, 127. 128. &c.

*P.* Do you know any thing, concerning the doctrine and practice of the few Vaudois, who ſtill occupy the valleys of Piedmont?

*C.* "The preſent Waldenſes or Vaudois in Piedmont "and Provence, who are the poſterity of the old, do, ſays "Mr Wall, practiſe Infant-Baptiſm; and they were alſo "found in the practice of it, when the Proteſtants of "Luther's reformation ſent to know their ſtate, and their "doctrine, and to confer with them. And they them-"ſelves do ſay, that their Fathers never practiſed other-"wiſe *."

## *Whether the* ALBIGEOIS *were* ANABAPTISTS.

*P.* IT is not the Brethren of Bohemia only, whom the Anabaptiſts have repreſented, as one and the ſame ſect with the Vaudois; they alſo pretend, that the Vaudois and the Albigeois are the ſame.

*C.* Many modern writers have fallen into the ſame miſtake, and have confounded the Albigeois and the Vaudois. They were certainly two diſtinct Sects. The Albigeois were the more ancient, being a branch of thoſe Manichee

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* Part II. Chap. vii. No. 3.

Manichees who came from Bulgaria, in the beginning of the eleventh Century, and ſpread into Italy, France and other countries. They were called by different names; *Albigeois* and *Toulouſains*, from the towns of Alby and Toulouſe in France, where they were moſt numerous: *Petrobuſiens* and *Henriciens*, from Peter of Bruix, and Henry, two of their moſt famous leaders: *Arnaldists*, from another teacher of theirs in Italy; alſo Poblicans and Bulgares.

*P.* It is at leaſt certain that thoſe Albigeois rejected Infant-Baptiſm.

*C.* Had they been men to whoſe teſtimony we could give credit, it would be certain that they did not reject it. For in the council of Lombez held in 1176, where they had been accuſed of denying both Baptiſm and Salvation to Infants, they made the following profeſſion of faith. "We believe that no one is ſaved except he be "baptized; and that Infants are ſaved by Baptiſm." But this was a mock-confeſſion, which they made againſt their real ſentiments, in order to impoſe upon their judges, and get out of their hands. For it is known from inconteſtible monuments, that they denied Infant-Baptiſm. But that they alſo rejected all Water-Baptiſm, is equally certain from the teſtimony of cotemporary writers, who were beſt acquainted with their doctrines. Renier, who had himſelf for many years been of that ſect, ſays that "the opinion of all the *Cathari* or pure (ſo he calls the "moſt conſummate of them) was, that the Devil had "made this world and all the things that are in it; alſo, "that all the Sacraments of the church, viz. *the Sacra-* "*ment of Baptiſm performed with material water*, and "the other Sacraments, avail nothing for ſalvation, and "are not true Sacraments of Chriſt, but vain and devil- "iſh *." An ancient writer of the hiſtory of Aquitaine, publiſhed by P. Pithou, acquaints us that, "at the ſame "time that theſe Heretics infected Toulouſe, and the "adjacent countries, there alſo appeared Manicheans in "Aquitaine, who rejected Baptiſm, the ſign of the Holy "Croſs, the church, and the Redeemer himſelf, denying

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* Chap. vi. *Secta. Cathar.*

" his Incarnation and Paſſion, and the honour due to " Saints, Lawful marriage and the uſe of meat." This ſect had been firſt diſcovered at Orleans, in the year 1017. where ſeveral perſons were executed by order of King Robert, " for ſpeaking ill of God, and the Sacraments, " to wit, of Baptiſm, and the body and blood of Chriſt, " as likewiſe of marriage." Vignier relates, upon the teſtimony of ancient hiſtorians, that many other followers " of the ſame hereſy, called Manicheans, were executed " elſewhere, as at Toulouſe." Whence it appears that all thoſe Heretics were Manichees, who denied Water-Baptiſm, both for adults and children: which induced Barclay, in his *Apology* for the Quakers, to reckon them among the Predeceſſors of his ſect.

*P.* It is clear from the teſtimonies you have juſt alledged, that many of thoſe Sectaries, and probably moſt of them, were Manichees who denied all Water-Baptiſm, but ſome certainly, like Peter of Bruix, Henry his diſciple, and their followers in the neighbourhood of Touloufe and Alby, inveighed only againſt Infant-Baptiſm, and admitted the Baptiſm of adult perſons. For Peter, abbot of Cluny, expreſsly mentions *rebaptization* among the diſmal conſequences that attended the propagation of their doctrines. " The people are *rebaptized*, the churches " profaned, the altars dug up, the croſſes burnt, the " Prieſts ſcourged, the Monks impriſoned." The ſame ſtill more manifeſtly appears from the arguments which they uſed to diſcredit Infant-Baptiſm, which have been preſerved by the ſame abbot of Cluny. " We do ſtay, " till the proper time of faith, and when a perſon is ca- " pable to know his God, and believe in him; then we " do not as you charge us, rebaptize him, but baptize " him. For he is to be accounted, as not yet baptized, " who is not waſhed with that Baptiſm by which ſins " are done away *." This, you ſee, is exactly the language of our Anabaptiſts.

*C.* So it looks at firſt ſight; but in reality is quite different. For in the firſt place, whilſt the Anabaptiſts exclude Infants from Baptiſm, they at leaſt allow them

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* Epist. contra Petrobusianos.

Salvation, when they die under age; whereas the Petrobuſians excluded Infants both from ſalvation and Bap-"tiſm; "Chriſt, ſaid they, ſending his diſciples to preach, "ſays in the Goſpel: Go ye out into all the world, "preach the Goſpel to every creature. *He that belie-"veth and is baptized ſhall be ſaved; but he that belie-"veth not, ſhall be damned.* From theſe words of our "Saviour it is plain, that none can be ſaved, unleſs he "believe and be baptized; that is have both Chriſtian "faith, and Baptiſm. For not one of theſe, but both "together does ſave. So that Infants, though they be "by you baptized, yet ſince by reaſon of their age they "cannot believe, are not ſaved *." The ſame is inferred from the pains St Bernard, and other writers of that age, took in proving againſt them, that Chriſt died for Infants, and that Infants can be ſaved. And it appears that if thoſe Petrobuſians had been perſuaded, that Infants can be ſaved, as Anabaptiſts are, they would have inferred thence, that they alſo can be baptized; it being ſo evident that what is not required from Infants for ſalvation, can not be required from them, for receiving the ſign and inſtrument of ſalvation. In the ſecond place, it is very probable that the Baptiſm they gave to their proſelytes, was not Water-Baptiſm; but ſome ceremony of their own, which they called by that name; and in that ſenſe may be underſtood what Peter of Cluny relates of their doctrines: "He is to be accounted as not "yet baptized, who is not waſhed with *that Baptiſm*, by "which ſins are done away."

*P.* Is there any proof in hiſtory that they uſed a Baptiſm different from that of other Chriſtians?

*C.* Ecbert who wrote about the year 1160, ſpeaking of the ſame heretics who had ſpread in the neighbourhood of Cologne ſays: "Of Baptiſm they ſpeak vari-"ouſly. They ſay, that Baptiſm does no good to Infants, "becauſe they cannot of themſelves deſire it, and becauſe "they cannot profeſs any faith: But there is another "thing which they *more generally* hold, concerning that "point, though *more ſecretly*, viz. that no Water-Bap-

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* Peter Cluni contra Patrobus.

"tiſm at all does any good for ſalvation. And therefore "ſuch as come over to their ſect, they rebaptize by a "*private way*, which they call *Baptiſm with the Holy* "*Spirit and the fire*." In a ſynod held at Arras in 1025, ſome Heretics of the ſame principles, diſciples of one Gundulphus, being examined by the Biſhop of Cambray, firſt denied that Baptiſm can do any good to Infants; and ſo far one might believe they were Anabaptiſts, but being further examined, they confeſſed that they thought Water-Baptiſm of no uſe, or neceſſity, to any one, Infant or adult *. This agrees with what Renier relates, that the Cathari, who were the moſt conſummate among thoſe Manichees, held that *Water-Baptiſm was the work of the devil*, which doctrine they did not reveal to all their followers, but to ſuch only as they thought capable of bearing it. Yet I would not wonder if, upon political motives, to avoid ſuſpicion, they ſometimes baptized with water. For they did not ſcruple, upon the ſame conſideration, to join in outward communion with the Catholics, hearing maſs with them, and receiving the Sacrament at their hands. Their favourite maxim was: "Swear, and forſwear; but betray "not the ſecret of the ſect." Men of that character are capable of any thing.

*P*. But what reaſon have you to think, that Bruix, Henry, and their diſciples were Manichees?

*C*. As to Bruix, Peter of Cluny informs us, that he not only denied the real preſence, as the laſt Reformers have done, but the Euchariſt all together, which was a peculiar characteriſtic of the Manichees of that age: "Were your hereſy, ſays that venerable Abbot, con-"tained within the bounds of that of Berengarius, who "in denying the truth of the body, did not deny the ſa-"crament or the appearance and figure of it, I would "refer you to thoſe Authors who have refuted him. "But you add error to error, hereſy to hereſy; and not "only deny the truth of the fleſh and blood of Chriſt, "but their Sacrament, their figure, and their appearance." Beſides, we have ſeen already that the heretics near Cologne, mentioned by Ecbert, whilſt they publicly denied Infant-Baptiſm, did ſecretly teach that *no Water-Baptiſm does any good for Salvation*, which was another principle of the Manichees. "Now thoſe heretics of Cologne, as "Mr Wall obſerves, ſeem to have rambled thither from "Dauphine, where Bruix had begun to preach, about "twenty years before *." As to Henry, the diſciple of Bruix, his errors muſt have been the ſame with thoſe of the Toulouſains and the Albigeois, among whom he had been ſometime a preacher. Now an ancient hiſtorian, cited by Vignier, relates, that "the Manichean, hereſy "brought from beyond the ſea, to wit, from Bulgaria, "hence ſpread itſelf through other provinces, where af"terwards it was in great vogue, into Languedoc, *Tou"louſe*, &c." The ſame Vignier, after having mentioned the heretics of Orleans, "who ſpoke ill of God and the "Sacraments, to wit, *Baptiſm* and the body of Jeſus "Chriſt, and likewiſe of marriage;" adds, upon the teſtimony of ancient writers, that "many Followers of the "ſame hereſy, called Manicheans, were executed elſewhere, as at *Toulouſe* and in Italy: which proves, that thoſe of *Toulouſe* were Manichees; and conſequently Henry himſelf.

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* See Mr Wall's Hiſtory of Inf. Bap. part II. ch. vii. No. 5.

*P*. The Toulouſains and Albigeois might have been Manichees previouſly to the coming of Henry, the diſciple of Bruix, among them; and have become Anabaptiſts by means of his preaching.

*C*. Even after they had been inſtructed by Henry, it is moſt certain that the Toulouſains and Albigeois were Manichees, as appears from the following account of their tenets by St Bernard, who had taken a journey into that country, and had different conferences with the diſciples of Henry, not long after this hereſiarch had been among them. 1. Says the holy Abbot, "They pro"feſs to receive the Goſpel only." And for that reaſon, he declares, that he would not make uſe of the authority of the Old Teſtament, to refute them. 2. "They ab"ſtain from meats, which God has created to be received "with thankſgiving; and thus prove themſelves to be

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* Hiſt. of Inf. Bap. ibid.

" *heretics*, not preciſely becauſe they abſtain, but becauſe " they abſtain upon *heretical* principles. For I alſo ſometimes abſtain, but my abſtinence is a ſatisfaction for my " ſins, not a ſuperſtition grounded upon impiety. Do we " blame Paul, that he chaſtiſed his body, and brought it under ſubjection? I abſtain from wine, for *in wine there is* " *luxury;* or if I am infirm, I uſe a *little*, according to Paul's " advice. I abſtain from fleſh-meat, leſt by feeding my own " fleſh, I alſo ſhould feed the luſts of the fleſh. But the *heretic* acts upon a different principle; for he abhors " milk and whatever food is made of it, and in general " *all that proceeds from the union of both ſexes.* But " what means that? Such an affected ſingularity gives " me a ſuſpicion If you act, upon the Phyſician's preſcription, we do not blame the care of your health; " if it be by the advice of your ſpiritual phyſician, we " approve of that virtue, whereby you curb the fleſh, to " reſtrain its luſts. But if by a *Manichean* extravagance, " you ſet bounds to the liberality of God, and not only " ungratefully but cenſoriouſly and raſhly declare *unclean* " what he has created, and has given you to be received " with thankſgiving, I ſhall not commend your abſtinence, " but rather execrate your malice and impiety," 3. " They ſay that the Popes, Archbiſhops, Biſhops, and " Prieſts are ſinners; and for that reaſon, are neither " capable of giving, nor of receiving the ſacraments." 4. " They profeſs this wicked maxim: *Swear, forſwear* " *but betray not the ſecret,* though on the other hand " they would, upon no account, take any ſort of oath, " by reaſon of this word in the Goſpel. *Thou ſhalt* " *ſwear, neither by heaven nor by the earth.* O fooliſh " and ſlow of heart! whilſt *you ſtrain at the gnat, you* " *ſwallow the camel.*" 5. To give the teſtimony of their " faith, (that is to appear Catholics, though they are " not) they frequent the Church, honour the Prieſts, " they offer their gifts, they go to confeſſion, they partake " of the Sacraments." 6. " They bind themſelves by " vow, to obſerve continence; but at the ſame time imagine, that the turpitude of incontinency conſiſts only " in living with a wife; whereas on the contrary the "marriage-bond is the only caſe that can remove this "turpitude." 7. "They forbid to marry. Yet ſome "differ in this point from the reſt, and allow marriage, but "to virgins only." 8. Women, leaving their huſbands, run "to join them, and ſo do huſbands leaving their wives." Whence it happened that men and women lived together under the ſame roof to the great ſcandal of the church, whereupon the ſame author addreſſes them in the following words. "What *my good man*, (for they called "themſelves *the good men*) who is this woman, and how "came ſhe to be thine? Is ſhe thy wife? No, ſays he, "for my vow forbids me to marry. Is ſhe thy daughter? "No. What then? Is ſhe thy ſiſter, thy niece? In "ſhort does ſhe belong to thee in any degree of kindred? "Not at all. Then thruſt her away, if thou wilt not "ſcandalize the church*."

*P.* After this circumſtantial account of the doctrines and manners of thoſe Toulouſains, there is not the leaſt doubt, but they were Manichees, and conſequently denied Water-Baptiſm.

*C.* The ſame appears from the Acts of the Council of Lombez held in 1176, a few years only after Henry had left that neighbourhood. They begin thus. "This ſame "year was condemned the Arian hereſy which had al"moſt perverted the whole province of Toulouſe —— "Theſe were heretics in the province of Toulouſe who "would have themſelves be called *the good men*, and "were ſupported by the ſoldiers of Lombez, ſpreading "among the people doctrines contrary to the Chriſtian "Faith; ſaying they neither received the law of Moſes, "nor the prophets, nor the Pſalms, nor the Old Teſta"ment, nor the Doctors of the New, except the Goſpels, "and Epiſtles of St Paul, the ſeven canonical Epiſtles, "the Acts of the Apoſtles and the Apocalypſe." From the different *heads* of doctrine, that were eſtabliſhed in that council againſt their errors, it appears that they further maintained; that they were not obliged to confeſs their faith, when they were interrogated; that Infants, dying under age, could not be ſaved; that children

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[*] *Super Cantic.* Serm. 65 and 66.

dren were not to be baptized; that wicked Prieſts loſe their power of conſecrating the body of the Lord: that the power of binding and looſing was given to the laity as well as to the Prieſts, or that there was no diſtinction between the one and the other; that a man and a woman who were joined in wedlock, could not be ſaved.

*P*. Pray, what was the perſonal character of that Bruix, and of his diſciple Henry? I heard it ſaid, they were men eminent for their ſanctity, "who made the "moſt laudable attempts to reform the abuſes, and to "remove the ſuperſtitions that disfigured the beautiful "ſimplicity of the Goſpel."

*C*. Bruix was a Curate or Pariſh-prieſt, who had been turned out of his place for miſdemeanours; Henry, an apoſtate Monk. "One of you, ſays the Abbot of Cluny, "was for a certain reaſon, he knows why, turned out "of the church he had &c. the other throwing off the "monaſtic habit, became an apoſtate." In ſhort they were two deſerters from our church, who took the honour to themſelves, as all the Reformers ſince have done; and began to preach, without any authority and miſſion whatever. Of the perſonal character of Henry, more may be known from a letter, which St Bernard wrote to Hildefonſus, Count of St Gilles, in whoſe territory this apoſtate had taken refuge. "He is a renegado, "who, leaving off his monaſtic habit, returned as a dog "to his vomit, to the filthineſs of the fleſh and the world. "And being aſhamed to ſtay where he was known, he "became a vagabond, and being reduced to beggary, he "made the Goſpel bear his charges. For he was a ſcholar, and ſetting to ſale the Word of God, he preached "for bread. What he could get from the ſilly people "or any good woman, more than would find him victuals, he laviſhed at dice, or in more ſhameful uſes. "For this celebrated Preacher, after the day's applauſe, "was at night often found with ſtrumpets, and ſometimes with married women." So far St Bernard. But for fear Hildephonſus ſhould not give credit to this narration, the Holy Abbot adds: "Inquire, if you "pleaſe, noble ſir, how he left the city of Lauſanne, what

“ ſort of departure he made out of *Le Mans*, and alſo from *Poitiers*, and from *Bourdeaux*, to none of which places there is any poſſibility for him to return, having left ſuch a ſtench behind him*.”

*P.* Was not there in the XII century another denomination of Chriſtians, called *Arnoldiſts*, who denied Infant-Baptiſm?

*C.* Theſe were alſo Manichees, who took their name from Arnauld their principal Leader. Henry had thrown off the habit of a monk; Arnauld on the contrary put it on, the better to ſeduce the common people. He preached at Rome and other places in Italy, where he ſought to overturn the civil government, and re-eſtabliſh the ancient Roman Republic. When he was in this town, in the year 1139, the II. Council of Lateran was held, where his errors were condemned in the following canon. “ We expel from the church of God, and condemn as heretics, thoſe who under the cloak of religion, reprobate the ſacrament of the body and blood of the Lord, the Baptiſm of children, Prieſthood and the other eccleſiaſtical orders, and Lawful marriage†.”

*P.* Who were the Poblicans or Poplicans, who in the ſame age alſo aſſerted, that Infants were not to be baptized?

*C.* They were a party of the ſame heretics, who in the year 1160, took ſhelter in England. *Gulielmus Neobridgenſis*, whoſe teſtimony Spelman has inſerted in his collection of the Engliſh councils, relates, that being brought before the council held at Oxford, “ Girard, the only perſon of any learning among them, anſwered well, as to the ſubſtance of the Heavenly Phyſician; but proceeding to the remedies he had left us, they ſpoke very ill, *abhorring Baptiſm*, the Euchariſt and marriage; and deſpiſing Catholic unity.” Upon which Bp Boſſuet obſerves, that “ theſe Poplicans ſtand accuſed not of denying the real preſence, but of abhoring the Euchariſt, no leſs than *Baptiſm* and marriage, three viſible characteriſtics of Manicheiſm” ‡. William le Breton in his life of Philip Auguſtus king of France, which he dedicated to his eldeſt ſon Lewis, ſays, that the "heretics vulgarly called Poplicans rejected marriage, "accounted it a crime to eat fleſh, and had other ſuperſtitions ſpecified by St Paul in a few words." The words of St Paul to which this author alludes, are 1 Tim. iv. 1. *The Spirit ſpeaketh expreſsly, that in the latter times, some shall depart from the Faith, giving heed to seducing Spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God has created to be received with thankſgiving.* Such indeed were the Poplicans, and in general, all the heretics of the ſame age, whom our Modern Reformers, Lutherans, Preſbyterians, Quakers, Anabaptiſts, &c. claim for their predeceſſors.

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* Epiſt. 240.

† Canon. 23.

‡ Ibid. No. 43.

## *Whether there was any* SECT of ANABAPTISTS, *in the days of* CONSTANTINE the GREAT.

*P.* You have ſhewn me that the Vaudois did not appear before the end of the twelfth century, and that they baptized children. But is it not poſſible that ſome other ſect denying Infant-Baptiſm, ſhould have ſeparated from your Church, about the time of Conſtantine, which the Anabaptiſts miſtake for the Vaudois?

*C.* No: there never was any ſect denying Infant-Baptiſm, either in the days of Conſtantine, or in any ſubſequent period, untill the riſe of the Albigeois in the xi. century, whom I have proved to have been ſtaunch Manichees.

*P.* What proof have you that there was no Anabaptiſt church in the world, during that period we are now ſpeaking of?

*C.* 1. Becauſe no monument of any kind can be produced to eſtabliſh the exiſtence of Anabaptiſt churches at that time, and to affirm that a ſect or church exiſted for ſo many ages together, without giving the leaſt proof of their exiſtence, without citing any hiſtorian, that ſpoke of them; any author who wrote in their defence, or againſt them; any council or ſynod that either approved of their doctrine or condemned it; without being able to point out either the place where, or the time when, they exiſted; or even naming one ſingle individual that ever belonged to them, is altogether extravagant. 2. When the diſpute about original ſin aroſe between the Catholics and the Pelagians, a few years after the epoch which the Anabaptiſts aſſign for their ſeparation from Pope Sylveſter, St Auguſtin confidently aſſerted in a hundred different places of his writings, that the practice of baptizing Infants was univerſal among Chriſtians; and he does not ſpeak of Catholics only, but of every deſcription of people who profeſſed Chriſtanity, the Manichees only excepted who rejected all Water-Baptiſm: "Whoſoever ſhall ſay, that Infants ſhall be quickened in "Chriſt, who die without partaking of this Sacrament, "condems the *whole* Church †. I do not remember that "I ever heard any other thing from *any Chriſtian* that "received the Old and New Teſtament, nor from ſuch "as belong to *any ſect* or ſchiſm ‡."

*P.* The Anabaptiſts will not readily give credit to St Auguſtin's aſſertion. "With what poſſible decency, "ſays Mr Robinſon, could Auſtin dare to affirm this? "Some are ſo ſhocked at this affirmation, that they "ſuſpect his works have been interpolated; and think "he could not ſay ſo. Yet he is allowed by thoſe who "have moſt ſtudied his books, to have conſtantly affirmed this ||."

*C.* Thus he allows at leaſt that St Auguſtin ſaid ſo. They who are ſhocked at this affirmation are Mr R. himſelf, and his friends, whoſe ſyſtem of the antiquity of Antipædo-Baptiſm it effectually overthrows. But has he

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† Ep. to St Jerom. ‡ De Lib. Arbit. L. iii.

|| Ch. xxiii. page 218.

he oppoſed any thing ſolid to the teſtimony of that Father? Has he ſhewed that the cuſtom of baptizing the children of Chriſtian parents was not univerſal in that age?

*P.* He aſks "whether Auſtin himſelf was baptized in "his infancy †?"

*C.* No; becauſe, as he himſelf informs us, his father was a pagan. "I then believed, and ſo did all our family, except my father only ‡." It is true, his mother was a Chriſtian and a zealous Catholic. But to conclude that, becauſe ſhe did not baptize her ſon, her huſband being a pagan, it was not the cuſtom in that age to baptize Infants, is juſt as good an inference, as to conclude from the example of Timothy, who had not been circumciſed by his mother, becauſe her huſband was a gentile, that it was not then the cuſtom among the Jews to have their children circumciſed.

*P.* "Was Ambroſe, who baptized him, baptized in infancy?"

*C.* There is no proof in hiſtory, that, when St Ambroſe was born, his parents were Chriſtians; it ſeems on the contrary they were not. For ſpeaking of his own unworthineſs to be a biſhop, he ſays, it will be ſaid of me, "Lo! this man who was not brought up in the boſom of "the Church. &c. *"

*P.* "Was Auguſtin's own natural ſon baptized when "he was an Infant?"

*C.* That ſon was born many years before St Auguſtin himſelf was baptized.

*P.* "Was his father Patricius baptized when an In-"fant?"

*C.* Patricius was born of infidel parents, and continued himſelf a pagan, almoſt to his dying day.

*P.* "Had he never heard that the Manicheans did not "baptize Infants?"

*C.* When St Auguſtin ſays he never heard of *any ſect* that denied Infant-Baptiſm, it is clear he did not ſpeak of thoſe who denied all Baptiſm together, as he himſelf informs us the Manicheans did. Beſides he clearly excludes them from his general aſſertion, which is only of ſuch *as received*

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† Ibid. ‡ Conf. L. 1. c. 11. * De Pænit. L. ii. c. 8.

*received both the Old and New Teſtament.* For the Manichees rejected the Old.

*P.* Is it a certain fact that the Manichees rejected all Water-Baptiſm, for any perſon either young or old? Mr Robinſon poſitively and more than once aſſerts the contrary.

*C.* So he does, but without giving any proof of his aſſertion. The words of St Auguſtin on this ſubject are plain. The Manichees "aſſert that Water-Baptiſm con-"fers no ſort of ſpiritual benefit upon any one ſoever; "and think that none of the people whom they allure "to their ſect ought to be baptized*." This teſtimony of St Auguſtin, who had himſelf been a Manichean for many years, and had never been baptized in that ſect; and the teſtimony of all the Authors who wrote concerning the Manichees of the eleventh and twelfth century, particularly Ecbert and Renier, which I have cited above, muſt put the truth of this fact beyond the poſſibility of doubt. Yet the Manichees, in the age of Ecbert had a Baptiſm of their own, as I have obſerved before, the particulars of which he had heard from one who had been preſent at their ſecret meetings, and which he thus deſcribes. "In a cloſe room they light candles and torches, "as many as can be placed, round by the walls and every where. The company ſtand in order, with great "reverence; the perſon who is to be baptized, or *puri-"tanized* (catharizandus) is placed in the midſt. The "*Archicatharus* ſtanding by him with a book uſed for "this purpoſe, lays the book on his head; and pronounces "certain benedictions, the reſt praying the while. This "is called *Baptiſm with fire*, becauſe of the lights around, "which make the room look almoſt, as if it were on "fire."†

*P.* Mr Robinſon goes on and aſks whether Auguſtin "had forgot himſelf, when he taxed the Pelagians with "denying Infant-Baptiſm, and when he complained in a-"nother book of people who oppoſed it."

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* Baptiſmum in aqua nihil cuiquam perhibent ſalutis afferre; nec quemquam eorum quos decipiunt, baptizandum putant *De Hæres.* art. *Manich.*

† See Wall's hiſtor. of Bap. II. c. 7. No. 4.

*C*. St Auguſtin does not complain, in any part of his works, of people that oppoſed Infant-Baptiſm; neither does he any where tax the Pelagians with denying it; but only accuſes them of denying that " Baptiſm was given " to children for the remiſſion of ſins," becauſe they denied original ſin, the only ſin children can be guilty of. Mr R. by another miſtake affirms that " the moſt likely " opinion is that Pelagius did deny the Baptiſm of Infants*." Neither Pelagius, nor any of the Pelagians ever denied it, hear how Pelagius expreſſes himſelf in his Confeſſion of Faith. " We hold one Baptiſm, which we " ſay ought to be adminiſtered, with the ſame ſacramen- " tal words, *to infants*, as it is to elder perſons". Of which conceſſion St Auguſtin did not fail to avail himſelf, in order to eſtabliſh againſt them the doctrine of original ſin. " Since they allow, ſaid he, that Infants ought to " be baptized, as they cannot poſſibly deny it, againſt the " authority of the univerſal church, in a practice which " has been undoubtedly delivered by our Lord, and the " Apoſtles, they muſt of courſe allow that Infants ſtand " in need of thoſe benefits of the Mediator; that being " offered by the charity of the faithful, and waſhed by " the ſacrament, and thus incorporated into the body of " Chriſt, which is the church, they may be reconciled to " God; that they may in him receive life, ſalvation, " liberty, redemption, and illumination.†"

*P*. To the teſtimony of St Auguſtin on this ſubject, Mr R. oppoſes that of St Jerom, an Author of the ſame age. " Jerom, ſays he, knew better, and expreſsly " mentions it in a curious letter to a Chriſtian Lady, for " the purpoſe of decoying her daughter Paula into a " convent, it ſhould ſeem, to be inſtructed by her grand- " mother, and *baptized*."‡

*C*. All miſrepreſentation! What St Jerom ſays in that letter to Læta does not in the leaſt contradict St Auguſtin's teſtimony, upon the ſubject in debate, but rather confirms it. For in the only place where Baptiſm is mentioned,

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[*] Ch. xxiii. Page. 210.

[†] De peccat. merit. et remis. L. 1. c. 39.

[‡] Ibid. p. 218.

ed, he ſays that if parents were negligent in putting off the Baptiſm of their children, the guilt would be laid to them. Theſe are his words, ſpeaking of *a child*, which is ſuppoſed *not yet come to the years of diſcretion.* "His "good as well as his evil deeds are imputed to his parents. "Unleſs you will think, that the children of Chriſtians "are themſelves alone under the guilt of the ſin, if they "do not receive Baptiſm: and that the wickedneſs is not "imputed to thoſe alſo who would not give it to them, "eſpecially at that time when *they that were to receive* "*it*, could make no oppoſition againſt the receiving it" Now ſince St Jerom teaches here that children are to receive Baptiſm, which he repeats ſtill more clearly in other parts of his works, and blames the parents who might defer giving it to them, calling their negligence a *Sin*, and *wickedneſs;* he ſhews enough what he thought himſelf of the matter, and alſo what was the general opinion of Chriſtians. As to Paula, the daughter of that devout Lady to whom the letter is addreſſed, it appears from every circumſtance that ſhe was baptized at the time St Jerom wrote it. If he invites her mother to ſend her to the monaſtery of Bethlehem, where both her grand mother and aunt were already retired, it was to make her fulfil the vow ſhe had made herſelf of conſecrating her to God, even before ſhe was born, after the example of Samuel's mother, and not to be prepared there for Baptiſm, of which St Jerom does not ſay a word. You may judge now how far the teſtimony of Mr Robinſon is to be depended upon, who dares call in queſtion that of St Auguſtin, and accuſe him of *falſehood* *."

*P*. But "if it were an eſtabliſhed univerſal cuſtom, "replies Mr R. for whoſe uſe was the law made to compell it?

*C*. Mr R. will allow that now adays the cuſtom of baptizing children is univerſally eſtabliſhed in Catholic countries; yet there are laws there to compell Chriſtians to have their children baptized. Thoſe laws do not ſuppoſe there is any Chriſtian who deny Infant-baptiſm, but merely that ſome may poſſibly *neglect* to baptize their children. But I do not know of any law in the age of St Auguſtine to *Compell* Chriſtians to baptize their children. Neither it is likely, did Mr R. know of any, himſelf. But ſo has he been pleaſed to call the ſecond canon of a Council held at Mela or Melevis in Numidia in 416; or rather at Carthage in 418: by which "Such "as deny that Infants newly born ought to be baptized; "or ſay, that indeed they may be baptized, for the re- "miſſion of ſins, but yet that they derive no original ſin "from Adam, which need be waſhed off by the laver of "regeneration, are excommunicated.'

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* Page 218.

*P*. That is more favourable to the Anabaptiſts than even the pretended law Mr R. ſpeaks of. For it appears from the firſt part of that canon that ſome perſons, at that time, muſt have denied Infant-Baptiſm; ſince it was thought neceſſary to excommunicate *ſuch as denied, that Baptiſm ought to be given to new born Infants.*

*C*. It is probable that the firſt part of the canon muſt be underſtood with the limitation ſubjoined to the ſecond part, viz. *For the remiſſion of Sins*; and that the ſenſe of the whole is this: "Let ſuch as deny that Infants newly "born ought to be baptized, *for the remiſſion of ſins*; or "ſay that indeed they may be baptized for the remiſſion "of ſins, but &c. let them be excommunicated." The particle *indeed*, ſeems to require that ſenſe. Beſides, it is certain, as we have ſeen already, that the Pelagians, againſt whom this canon is levelled, did not deny Infant-Baptiſm; but ſome of them denied that Baptiſm was given to infants *for the remiſſion of ſins*, becauſe they thought children had no ſin at all; and it is againſt theſe, the firſt part of the canon is framed: others confeſſed it was given them, for the remiſſion of ſins, being forced to that confeſſion by the authority of the univerſal church, as they themſelves ſaid; but at the ſame time denied it was for the remiſſion of original ſin, thus falling into a manifeſt Contradiction; and it was againſt theſe, the ſecond part of the canon was intended. Yet it is poſſible that ſome of the Fathers in that Council had believed that the Pelagians denied Infant-Baptiſm either from falſe report, or as a conſequence, they thought inevitably derived from their denying original ſin. It is certain at leaſt, that the Pelagians were ſometines ſlandered in this reſpect: but they loudly complained of it; and both in their confeſſions, of faith, and polemical writings, profeſſed their belief of the neceſſity of Baptiſm for Infants. But what puts the truth of St Auguſtin's teſtimony, concerning the univerſal practice of Infant-Baptiſm, beyond all poſſibility of doubt, is that the Pelagians themſelves affirmed the ſame, and almoſt in the ſame terms as he did himſelf. "We own," ſays Cæleſtius, the moſt famous defender of Pelagianiſm next to Pelagius himſelf, and he ſpeaks in the name of his whole party, "we own "that Infants ought, according to the rule of the *univer-"ſal church*, and according to the ſentence of the goſpel, "to be baptized for the forgiveneſs of ſins; becauſe our "Lord has declared that the Kingdom of God can not be "conferred upon any but baptized perſons *." Pelagius himſelf, in a letter to Pope Innocent I. complains that "he was ſlandered, as if he denied the Sacrament of "Baptiſm to Infants, and promiſed the Kingdom of hea-"ven to any perſons, without the redemption of Chriſt." And he adds that "he never heard of any heretic, "though never ſo impious, who would exclude Infants "from the Kingdom of heaven, by prohibiting them from "being baptized and regenerated in Chriſt †." Now then, if the Anabaptiſts are obſtinately determined to refuſe their aſſent to St Auguſtin's teſtimony, let them at leaſt give credit to Pelagius, who affirms here the very ſame thing, viz. that he had never heard of any heretic, *though never ſo impious*, who rejected Infant-Baptiſm. For Pelagius would never have allowed the truth of this fact, had it not been notorious and inconteſtible. And now, I think, I am diſpenſed from alledging the authority of any other writer of that age to confirm my aſſertion, that there was no ſect nor Church of Anabaptiſts, rejecting Infant-Baptiſm, and rebaptizing thoſe who had been baptized in their infancy; the united teſtimony of St

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[*] Cited by St Aug. Depeccat orig. Chap. 5.

[†] Ibid. C. 17.

St Auguſtin and his antagoniſt Pelagius being fully ſufficient to convince any reaſonable perſon.

*P.* However Mr Danvers, an Anabaptiſt divine, in his *Treatiſe on Baptiſm*, pretends to ſhew, from the very words of St Auguſtin, that the Donatiſts denied Infant-Baptiſm.

*C.* There is not a word in the works of St Auguſtin againſt the Donatiſts, whence it can be inferred that they denied Infant-Baptiſm; which gave occaſion to Mr Baxter in his Confutation of the ſtrange Forgeries of Mr Danvers to ſpeak thus: "Either this man had ſeen and "read thoſe books of Auſtin, or he had not. If not, "does he uſe God's Church, and the ſouls of poor ig-"norant people with any tenderneſs?—But if he read "them not, then I can ſcarce match him among all the "falſifiers I know in the world?"

*P.* Did the Engliſh baptize their children, when they were firſt converted to Chriſtianity?

*C.* As the preachers who converted them were Catholic Prieſts, ſent from Rome by Pope Gregory the Great in the year 596, at a time when the Anabaptiſts commonly allow that Infant-Baptiſm was univerſally practiſed, except in their *inviſible Churches*, there can be no doubt but they baptized the children of their new Converts. But beſides this general preſumption, we have poſitive proofs of the fact in Ven .Bede's relation of the Converſion of the Northumbrians. This ancient hiſtorian relates, that Edwin their king, having obtained in marriage Edelburg a daughter to Ethelbert, the firſt Chriſtian king of Kent, upon promiſe that he would permit her, and thoſe of her ſuite, to follow the Chriſtian faith, Paulinus who was lately arrived from Rome, was ordained Biſhop, and ſent to accompany the Princeſs. He laboured much, not only to confirm thoſe who came with him, but alſo to convert the Pagans. But for ſome time, as the Apoſtles ſays, the god of this world blinded the minds of them that believed not, leſt the light of the glorious goſpel ſhould ſhine unto them. Yet the Queen being delivered of a Daughter, the night of Eaſter-Sunday, he baptized that Infant on Whitſunday following.

And "this Infant, ſays Venerable Bede, was the firſt "perſon baptized of the nation of the Northumbrians*." Not long after, the Chief-prieſt of the Country, having himſelf acknowledged the vanity of his idols, the King with all the Nobility, and many of the common people, received the faith and the waſhing of regeneration, in the year 627. Then for ſix years forward, that is, till the King's death, Paulinus preached the word of God in the ſame Country, and baptized many, among whom two other children of Edwin are particularly mentioned. And ſo great was then the fervour of the people, ſays our Venerable hiſtorian, and their deſire of the ſaving laver, that Paulinus, at a certain time, coming with the King and Queen to their palace of Adgebrin. (Now Yeverin in Glendale, about five miles Weſt of Wooler,) ſtaid there thirty days, catechizing and baptizing them ‡. Such was the origin of Chriſtianity in Northumberland, by the zeal and labours of Catholic miſſionaries. But here what I wiſhed to point out to you was, that Paulinus the firſt Apoſtle of the Engliſh Saxons in Northumberland, baptized the children of thoſe who liſtened to his preaching; and that the very firſt perſon he baptized in that nation was an Infant.

*P*. The ſame can not be ſaid of the Ancient Britons, who had embraced Chriſtianity, long before the converſion of the Saxons who invaded their country. For when Auguſtin the Monk came and endeavoured to effect an union with them, they objected to it; "becauſe, as Mr "Robinſon informs us, one of his requiſitions was that "they ſhould give *Christendome*, that is Baptiſm, to Chil-"dren, which they poſitively refuſed to do ||." The ſame Author affirms in another place, that "the old "Britiſh Chriſtians probably were not believers of ori-"ginal ſin, and *certainly* oppoſed Infant-Baptiſm §."

*C*. All theſe aſſertions of Mr R. are utterly falſe. The Britons never objected to the baptizing of Infants; and Auſtin

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* Hist. B. II. Chap. ix.

‡ Chap. 14.

|| Hist. of Bapt Chap. xviii. page 123.

§ Ibid: page 128.

Auſtin never had any occaſion to require their aſſent to it. Venerable Bede, who has tranſmitted to us all the particulars of that famous Conference in the II. Book of his Hiſtory Chap. 2. has not a ſingle word relating to that ſubject. As to the Pelagian hereſy which conſiſts in denying original ſin, it is true it had made ſome progreſs among the Britons, about two hundred years before this time; but it had been ſoon extinguiſhed by the preaching of St Germanus and his companions. Beſides, the Pelagians themſelves allowed Infant Baptiſm, as we have ſeen already; and ſince Pelagius, the Author of this hereſy, who was born in Britain, and muſt have known what was the practice of the Britiſh church in regard of Baptiſm, teſtifies that "he never heard of any heretic, "though never ſo impious, who would exclude Infants "from the Kingdom of Heaven by prohibiting them "from being baptized and regenerated in Chriſt," we may affirm, as a certain undeniable fact, that the Britons practiſed Infant-Baptiſm."

*P*. Were all the Greek churches, at the period we are ſpeaking of, that is, after the converſion of Conſtantine, in the practice of baptizing Infants?

*C*. They certainly were; otherwiſe both St Auguſtin and Pelagius, who knew the ſtate of the Greeks as well as of the Latin Churches, would have heard of it: yet as we have juſt ſeen, both bear teſtimony that the practice of Infant-Baptiſm was uniform every where; and that they had never heard of any Chriſtian, who denied the neceſſity of it. The Anabaptiſts indeed have ſometimes ſtrove to draw St Gregory Nazianzen to their ſide; and even Grotius, it is ſaid, believed this Father to have been altogether againſt baptizing Infants. But it is a miſtake. He was only for deferring their Baptiſm, in caſe they were in no danger of death, and thus no further than the third year of their age. For after having deſcribed the admirable effects of this Sacrament, and employed all the powers of his eloquence to enforce its neceſſity, he thus goes on. "But one may reply: all this is true "with reſpect to ſuch as themſelves aſk for Baptiſm; "but what will you ſay of Infants who are ſenſible “neither of loſs nor of grace, ſhall we alſo baptize them? Undoubtedly, anſwers he, if there be any eminent danger. For better it is for them to be ſanctified, without being ſenſible of it, than to die without being ſealed and made perfect.——As for others, I give my opinion, that they ſhould ſtay three years or thereabouts, when they are capable to hear and anſwer the myſtical queſtions; or at leaſt to utter the words, though they do not perfectly underſtand them; and then be ſanctified in ſoul and body, with the great Sacrament of initiation.——For on account of ſuch ſudden and unexpected accidents as no human power can poſſibly prevent, it is by all means adviſeable to ſecure them by the laver of Baptiſm.”—In the ſame Sermon he thus exhorts Chriſtian mothers to have their children baptized, without any regard to the weakneſs of their age. “Have ye an Infant? let not wickedneſs have the advantage of time. Let him be ſanctified and conſecrated to the Spirit, from his Infancy. Like a faint-hearted mother, and a woman of little faith you are afraid of giving him the Seal, becauſe of the weakneſs of nature. Hannah, devoted Samuel to God, even before his birth; and after he was born, conſecrated him, and brought him up, from the firſt, in a prieſtly garment, not fearing human infirmity, but truſting in God *.” This plainly ſhews that though St Gregory held the ſingular opinion, which indeed was never held by any but himſelf, that the Baptiſm of children ſhould be put off, till the third year, yet he was not at all favourable to the cauſe of our Anabaptiſts.

*P.* Are the modern Greeks in the ſame practice of baptizing Infants?

*C.* We learn from Metrophanes, in his *Confeſſion*, that “they baptize children, though they have no fixed day to do it; ſome baptizing them on the eighth day, others on the tenth, ſome ſooner, others later: but in caſe of danger, the child is baptized immediately after it is born.”—According to Alex. Roſs, the Moſcovites baptize their children on the eighth day; but Dr Crull, in his *Preſent State of Moſcovy*, aſſerts that they baptize them, as ſoon as they are born,—Sir Paul Ricaut teſtifies that the Armenians, with whom he had converſed, baptize Infants, and that they eſteem it neceſſary to do ſo.—The Maronites baptize not a male-child, till he be forty days old; nor a female, till eighty days—The Abyſſinians follow the ſame rule—The Cophts baptize them all indifferently on the fortieth day—The Neſtorians baptize children, but " are cenſured, ſays Mr Robinſon, for delaying to baptize them till they are three, four, ſix, eight, ten, or eighteen years of age." What the ſame Author advances, that " the moſt likely opinion " is, that the Baptiſm of little children was introduced " in the Neſtorian church, in the ſeventh century by " the Patriarch Jeſujabus III.", is ſufficiently refuted by " the teſtimony of St Auguſtin and Pelagius, which I have mentioned before.—The Chriſtians of St Thomas, the Aſian and African Jacobites do alſo adminiſter Baptiſm to children, as is acknowledged by Mr Robinſon, in the ſame place *.—Of the Georgians, ſome affirm that they do not baptize their children, till they be eight years old; but Sir John Chardin, who had been witneſs of two Chriſtenings among them relates that he had ſeen them baptize a boy five years old; and Mr Robinſon tells us they adminiſter Baptiſm ſometimes " to children " of two †." But what need is there to inquire into the practice of the Greek Churches on this ſubject, ſince Mr Mc L. far from claiming any ſucceſſion from, or affinity with them, repreſents them on the contrary, as a branch or portion of Antichriſt's Empire. " The king- " dom of the Greeks, was Antichriſtian, as well as that " of Rome ‡."

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* Oratio. XL.

*P.* But if all Chriſtian Churches, ever ſince the days of Conſtantine, were in the practice of baptizing Infants, how does it happen that all ancient Rituals, and Ordinals, wholly relate to the Baptiſm of adult perſons, as appears from the *interrogations* and *anſwers*, and other like circumſtances? " That theſe Ordinals, ſays Mr Robinſon, were

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* Hiſt. of Bap. ch. xxxv. † ibid.

‡ Page 328. Annot. edit. Glaſgow.

“were originally compoſed for the Baptiſm of thoſe of riper years, ſeems not to admit of a doubt.——Nor can any one heſitate to determine that the candidates were the children of Chriſtians †.”

*C.* It is certain that theſe Ordinals were compoſed for the Baptiſm of thoſe of riper years; but that they were uſe dat the ſame time at the Baptiſm of little children, and contained regulations intirely referring to them, is equally certain. When adult perſons were baptized, they themſelves anſwered the *queſtions*: when children were baptized, their ſponſors anſwered for them. Bp Bonifacius wrote upon this very ſubject to St Auguſtin, aſking him, “What is the meaning that, when (children) are brought to Baptiſm, their parents, as ſponſors for them, make anſwer and ſay, that they do that which that age can have no thought of? For we aſk thoſe by whom they are brought: *Does he believe in God?* and they anſwer: *He does believe.*”—And he thus concludes his letter. “I entreat you to give me a ſhort anſwer to theſe queſtions, not by urging to me the preſcription of the cuſtomarineſs of the thing, but by giving me the reaſon of it.” Which laſt words ſhew the antiquity of this cuſtom of putting *queſtions* to the ſponſors, when children were baptized. And indeed Tertullian, an author of the ſecond century ſpeaks of the ſponſors, who ſtood for children at their Baptiſm, and of the promiſes they made in their name. It was the avoiding the apparent inconvenience of making the ſponſors anſwer for the children which induced St Gregory Nazianzen to embrace that ſingular opinion of putting off their Baptiſm till the third year of their age; that ſo, though they could not when ſo young, well know the meaning of the queſtions, yet they might themſelves anſwer. As to what Mr R. adds that thoſe candidates for Baptiſm of riper years were the children of Chriſtians; it is falſe. There is nothing in thoſe Ordinals that can prove it. When it is ſaid there, that the parents ſhall offer the perſon to be baptized, and receive him afterwards from the hand of the biſhop or prieſt, whence he draws that inference; this refers to *Infants* who were offered to Baptiſm by their Chriſtian parents, not to perſons of riper years.

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† Ch. xiv. page 80.

*P.* Does it not appear from the homilies or ſermons of the Ancient Fathers, that Baptiſm in their times was not univerſally given to Children? " What do you wait " for, ſays St Baſil. Inſtructed in the doctrine of Chriſt " from your infancy, are you not yet acquainted with " it? Having been always learning, will you never come " to the knowledge of the truth? Making experiments " all your life, will you continue your trials to old age? " When then will you be Chriſtian?"&c. It ſeems clear, " as Mr R. obſerves, that theſe homilies were addreſſed " not to pagans old or young, but to the children of " Chriſtians, whom he calls the *Church* *."

*C.* Thoſe to whom St Baſil addreſſes his exhortations were neither pagans, nor Chriſtians, nor born of Chriſtian parents; but ſuch as being born of pagans had from their infancy been inſtructed in the doctrine of Chriſt; either becauſe they were brought up by Chriſtian tutors; or becauſe their own parents were of the number of thoſe who, though they had acknowledged the vanity of their idols, yet under various pretexts put off receiving Baptiſm; and ſo were likely to leave their children unbaptized, though at the ſame time they took care to have them learn the Chriſtian doctrine. Though it were true that St Baſil had called them *the Church*, that would prove nothing to the purpoſe. For neither he, nor any of the Fathers, ever conſidered the children of Chriſtians, as members of the Church previouſly to Baptiſm. But St Baſil never called them ſo. Indeed he ſays in that ſame homily cited by Mr R. " The Church calls " now for her *pupils*:" which only means, that he conſidered them, as brought up for her, but not yet as her members. He did not think a man could be a member of the Church, before being a Chriſtian: and here, he clearly ſhews, that thoſe to whom he ſpoke were not ſo; *When then will you be Chriſtian?* And ſtill more clearly.

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* Ch. xii. p. 67.

"Dedicate yourſelves intirely to Chriſt: give your "name; and enroll yourſelves in the *Church* *."

*P*. Mr Robinſon ſhews that, ever after the age of St Auguſtin, there were children brought up in ſchools and monaſteries, and prepared there for Baptiſm: and he cites inſtances of it, even in Africa, where the moſt zealous promoters of Infant-Baptiſm lived.

*C*. No doubt, but the Chriſtians, as ſoon as they began to enjoy the liberty of conſcience, after the converſion of Conſtantine, procured their children to be brought up in public ſchools, and ſometimes in monaſteries. But thoſe children were previouſly baptized and not ſent to ſchool, or into a monaſtery, to be inſtructed for Baptiſm; except the children of pagans whom their parents, on account of poverty, or upon other pretexts, expoſed publicly or delivered to charitable Chriſtians to be brought up in the faith. Mr R. has ſtrained every nerve to give his aſſertions ſome colour of truth, but to no purpoſe. What he himſelf relates of thoſe children, brought up in the churches and monaſteries of Africa, is ſufficient to ruin his ſyſtem. For though, according to him, they were but little children at ſchool, and therefore could not yet have received all the inſtruction which, he ſuppoſes was intended by their parents for their Baptiſm, yet they were already baptized. For when the perſecution raiſed in that country, by the Arian Vandals againſt the Catholics, began to ſcatter the faithful; and the confeſſors were ſent into exile, many of thoſe infants would accompany them, and cried out: "We are Chriſtians, we are Ca"tholics, we believe the Trinity." Bp. Victor, who wrote the hiſtory of that perſecution, takes ſpecial notice "of one of them who was about ſeven years old, the ſon "of a nobleman of Carthage, who, being by the com"mand of Cyril ſnatched from the arms of his parents, "cried aloud: *I am a Chriſtian, I am a Chriſtian, I* "*am a Chriſtian*, and was upon that account put to "death by thoſe perſecutors, who underſtood that, "by this threefold confeſſion, he meant to declare

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* Homil. XIII.

"his Faith of the Trinity." It was twelve of thoſe children, who ſhewed a deſire to follow the Confeſſors into exile, that were entruſted to the care of the Apoſtate Theucarius, who obtained them from the Arians, not as Mr R. aſſerts, in order to prepare them for Baptiſm, for they had received it already, but merely to teach them to ſing. But what puts it beyond all poſſibility of doubt, that thoſe children were baptized, is the weakneſs of the mothers of ſome of them, who conſented to have them *rebaptized*, that ſo they might ſave their lives from the rage of thoſe Arians, who rejected Catholic Baptiſm *.

*P.* At leaſt it cannot be denied, that in the moſt flouriſhing ages of the Church, many illuſtrious Chriſtians deferred the Baptiſm of their children, till they could themſelves expreſs a deſire of it. The Anabaptiſts cite as inſtances of it, Conſtantine, Gratian, Valentinian II. Theodoſius I. St Baſil, St Gregory, Nazianzen, Nectarius, St Chryſoſtom, St Jerom, who were not baptized, till their adult age.

*C.* Among thoſe great names you have juſt mentioned, ſome were certainly born of Heathens; and with regard to the others, it is doubtful whether their parents were Chriſtian or not; or, if born of Chriſtian parents whether they had not been baptized in Infancy.—Conſtantine undoubtedly was born of a pagan, and who remained ſo all his life. For his Father had been Emperor before him; and yet Euſebius affirms that "He (Conſtantine) "was the firſt of all the Emperors that ever were, who "was baptized, and marked with the divine ſeal.†"—Conſtantius his ſon was born, before his father became a Chriſtian, ſince Conſtantine received Baptiſm, a ſhort time only before death; ſo that it cannot be ſaid of Conſtantius, that he was born of Chriſtian parents.——As to Gratian, and Valentinian, there is no proof in hiſtory that, at the time they were born, their fathers were Chriſtians.—It is certain that Theodoſius I. was born, at leaſt twenty five years before his father became a Chriſtian.—There is no certain proof, that either St Baſil, or St Jerom, were not baptized in Infancy. What the latter ſays in a letter to Pope Damaſus, that it was at Rome *he had put on the garments of Christ*, whence it is commonly inferred, that he had been baptized at Rome, and conſequently in his infancy, ſince he was not born at Rome, but at Stridonia in Dalmatia, may be underſtood of his having put on at Rome the monaſtical habit.—It cannot be proved that Nectarius was born of Chriſtian parents—It is probable that the parents of St John Chryſoſtom were heathens at the time of his birth. His mother at leaſt, who had the charge of his education, was not baptized, till ſome time after him, as we learn from Gregorius Patriarch of Alexandria, who wrote his life. As to his father, he died preſently after his ſon was born. When Libanius, a famous Rhetorician of that age, being upon the point of dying, was aſked by his friends, whom he thought beſt qualified to be his Succeſſor, he anſwered: "John ſhould have been the man, if the Chriſtians "had not robbed us of him:" words which ſufficiently ſhew, that John's parents, and probably John himſelf, had been for ſome time engaged in Paganiſm; otherwiſe Libanius could not have ſaid, that the Chriſtians had robbed the Pagans of him. As to St Gregory Nazianzen, many arguments have been produced, to ſhew that his father was not yet a Chriſtian, when his ſon was born; but probabilities are much ſtronger in ſupport of the contrary opinion *. Yet though the Anabaptiſts ſhould be able to pick out one or two inſtances of Chriſtian parents having put off the Baptiſm of their children, this would not avail, but rather hurt their cauſe. For ſuch exceptions, when ſo rare, and ſo hard to be found, ſhew how general the contrary cuſtom was. Beſides it muſt not be forgotten, that what the Anabaptiſts have to prove, in this preſent controverſy, is not that ſome individuals did ſometimes, upon particular motives, defer the Baptiſm of their children; but that whole churches, in all ages, did ſo; and upon this ground that Infant-Baptiſm was null. But this they will never be able to ſhew. Even thoſe few inſtances, which they pretend to produce againſt the practice of baptizing Infants, are taken out of the hiſtory of our Church. For St Gregory Nazianzen, St Auguſtin, St Bazil, and the reſt you have mentioned, were all Catholics, except perhaps one or two who were Arians; and all lived in that age, when the Anabaptiſts ſuppoſe they had diſtinct churches, ſubſiſting in their proper form, all openly rejecting Infant-Baptiſm, and rebaptizing thoſe who had been baptized in infancy, as they now do. Why then do they not look for unbaptized children in thoſe churches of their own, if there exiſted any, inſtead of ſeeking for them, among the Chriſtians of our communion? Is not this a manifeſt proof of what I have advanced before, that in the age after Conſtantine's converſion, there was no Anabaptiſt church to be found, in any corner of the world?

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* Ibi et Infantuli fuere quam plurimi, quos genitrices materno ſequebantur affectu, aliæ gaudentes, aliæ triſtes, aliæ retrahentes. Aliæ gaudebant ſe martyres peperiſſe; aliæ, diluvio *rebaptiſationis* nitebantur a confeſſione Fidei revocare. (Hiſt. Perſec. Vandal. Lib. II. cap. 9.)

† Life of Conſt. L. iv. c. 62.

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* See Mr Wall's Hiſt. of Bapt. II. ch. 3.

*P.* It is very clear, that ſince they can hardly produce one or two inſtances of children, born of Chriſtian parents, that were not baptized in infancy, much leſs could they find whole churches, in the public practice of not baptizing them. But will they not ſay, that their churches, immediately after their ſeparation from your church, went into the wilderneſs, and conſequently could not be noticed by any body, till they came out again, and were reſtored to their former viſibility?

*C.* Indeed they muſt either ſuppoſe that their churches exiſted in that ſtate of inviſibility; or allow they did not exiſt at all. But 1. they can not ſay they retired into the wilderneſs, immediately upon ſeparating from our church, without contradicting themſelves. For Mr McL. aſſerts, that the reign of Antichriſt, which is the diſmal period, during which he ſuppoſes that his churches remained in the wilderneſs, without making any appearance, as in former times, "could not begin, before the Cæſarean "head of the Roman Empire was wounded to death "(which took place) when Auguſtulus was depoſed, "A. D. 476*," that is, about a hundred and fifty years after their pretended ſeparation from our church, under Pope Sylveſter, who died in the year 335. Therefore, during thoſe hundred and fifty years, the Anabaptiſt churches ſtill exiſted, in their proper form and order; their paſtors preached publicly againſt Infant-Baptiſm, and baptized their proſelytes in brooks and rivers, in preſence of any body who choſe to look at them? how then could they be inviſible, how could neither St Auguſtin, nor Pelagius, nor any body in the world ſee or hear of them? 2. I ſhall aſk the Anabaptiſts, who forced their forefathers or predeceſſors to retire into the wilderneſs, at the time we are ſpeaking of? Mr McL. tells us that "under the reign of Conſtantine and his ſucceſ- "ſors, the profeſſors of Chriſtianity enjoyed outward "peace, for about ſeventy years†." Behold then ſeventy years, during which, the Anabaptiſts, if there had been any then in the world, ſhould have given ſome ſign, and left ſome monument of their exiſtence. But at the end of thoſe ſeventy years, did any Emperor, or Pope, perſecute them? or forbid them to preach, and baptize, and meet together? in ſhort force them to withdraw from the viſible ſociety of men? The Anabaptiſts will never be able to produce any law of a Chriſtian prince, any canon of a council, any bull of a Pope, to that purpoſe, eitheir during thoſe 1260 years of their inviſibility, or before? 3. Suppoſe they had been perſecuted, thoſe very perſecutions would have brought them out of their obſcurity, and attracted the attention of the whole Chriſtian world upon them. When the primitive Chriſtians, for the ſpace of almoſt three hundred years, were ſucceſſively perſecuted by the Jews and the Pagans; inſtead of falling into inviſibility, they became the more conſpicuous on that account. They did not ceaſe to preach, nor to baptize, nor to write. They ſtill kept up the viſible ſucceſſion of their Biſhops. Their names, with the names of their perſecutors, are known: and many of their writings, with the Acts of their martyrdom, have been preſerved to this day. In ſhort, the true church of Chriſt, even in that ſtate of ſufferings and perſecution, has left abundant teſtimonies of its exiſtence. Why then have thoſe Anabaptiſts churches left none? 4. If the church remained inviſible, for ſo many ages, as the Anabaptiſts are pleaſed to ſay, for no leſs than 1260 years, what became then of Chriſt's promiſes: *Behold I am with you all days even to the end of the world?* "A promiſe, which, as Mr McL. himſelf obſerves, was "not exhauſted in the firſt ages of Chriſtianity, but extends through all ſucceeding ages*." A promiſe which implies the perpetual viſibility of the true church. For Chriſt did not mean, he would be with them, in a wilderneſs; but, with them *teaching, and baptizing all nations.*

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* Page 319. Edit. of Glasgow.

† Page 314.

*P*. Mr McL. pretends that "Chriſt, *from time to* "*time*, raiſed up *a ſucceſſion of men* who brought forth "the teſtimony of his two witneſſes, the Old and New "Teſtament†:" and thus explains, how Chriſt has been with the Anabaptiſts in all ages.

*C*. Is it not a contradiction to ſay, that men who are only raiſed up *from time to time*, can form *a ſucceſſion* of teachers, and keep up a *ſtanding miniſtry* in all ages? The ſucceſſion of lawful teachers in the church muſt have been *uninterrupted:* otherwiſe, Chriſt's promiſe of being with his apoſtles *all days*, even to the end of the world, would be vain. Beſides, when you hear of teachers, *raiſed up from time to time*, you are apt to think, that Chriſt raiſed Anabaptiſt Paſtors, every now and then, as for example, every fifty, or every hundred years. But no; this is not what the Anabaptiſts mean. For after Leo, whom they ſuppoſe to have appeared in the fourth century, they have none to produce, but the Petrobuſians and Vaudois in the eleventh, and the Huſſites in the fifteenth. And this is what they call a *ſucceſſion of men*, raiſed *from time to time*, *a ſtanding miniſtry!* Unluckily too this Leo is but a chimerical being, that never was ſeen under the ſun: the Petrobuſians, were ſtaunch Manichees; and neither the Vaudois, nor the Huſſites, ever denied Infant-Baptiſm.

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* 309.

† Page 312.

*P.* Mr McL. has felt this difficulty. For after having obſerved that “ Chriſt’s promiſe of being with his “ church was not exhauſted, in the firſt ages of Chriſti- “ anity, but extends through all ſucceeding ages; To “ this, ſays he, it will perhaps be objected, that there “ is *ſcarcely* any appearance of the fulfilment of this “ promiſe, in the ſucceeding hiſtory of what is called “ the church &c. *.”

*C. Scarcely!* That is not enough. We object, that in the churches of the Anabaptiſts, there is *no appearance at all* of the fulfilment of Chriſt’s promiſe. However, let us hear how Mr Mc L. will ſolve this difficulty.

*P.* “ In anſwer to this, ſays he, let it be obſerved, that “ whatever were the wiſe and holy ends of providence, “ in permitting ſuch evils, to ſpring up under a profeſſion “ of chriſtianity, yet the worſt of them, which hiſtory “ can relate, was clearly foretold in the word of God†.”

*C.* At leaſt it was not foretold, that the church of Chriſt ſhould become inviſible, and remain ſo, for above twelve hundred years; ſo as not to give the leaſt ſign of exiſtence, Chriſt on the contrary compares it to *a city ſet on an hill, which* CANNOT BE HID; to a *candle* put, not *under a buſhel,* but *on a candleſtick,* which *giveth light unto all that are in the houſe*(a). The promiſe which he annexed to the commiſſion, is itſelf a manifeſt prophecy, that the Paſtors of his church ſhall be employed *all days* in *teaching* and *baptizing;* and conſequently ſhall never be inviſible. Whatever then may be the evils, which have at any time fallen upon his church, and were foretold in the word of God, the worſt of them can never be ſuppoſed to have interrupted, I do not ſay, for *twelve hundred years*, but for *a ſingle day*, the preaching of the Goſpel and the adminiſtration of the ſacraments. Such churches then as were kept under the buſhel, and were not ſeen *upon the candleſtick* in all ages, cannot be the church of Chriſt.

*P.* But “ amidſt all theſe ſad and diſordered ſcenes “ held forth in prophecy, and now realized in hiſtory, ſo

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* Page 308 † Ibid. (a) Mat. v. 14, 15.

" far as it goes, Chriſt is always repreſented as with his " church, i. e. thoſe who keep the commandments of God " and the faith of Jeſus, preſerving them from the univerſal corruption*."

*C.* Yes; Chriſt is always repreſented with his church " preſerving her from the general corruption". But this will never prove what Mr McL. wiſhes to prove by it, viz. that the church of Chriſt could be buried in inviſibility, during 1260 years together. For it is not with an inviſible church, Chriſt promiſed to be, but with a church which, all days, even to the end of time, ſhould be the light of the world, for the teaching of all nations. And let it be obſerved that the Anabaptiſts could not have exiſted for any ſpace of time, in that ſtate of inviſibility, without diſſembling their faith, without joining in outward communion with other chriſtians, without carrying their children to the churches to be baptized; as the Vaudois, and the Albigeois, and in general all the Manicheans did, in order to conceal themſelves. Yet Mr McL. has the confidence to aſſert, that " Chriſt was " with them, to preſerve them from the general corruption:" that " they worſhipped God in the inner temple, " in Spirit and truth—and ſo were owned by him†." No: Chriſt could not own ſuch Diſſemblers. *Whoſoever ſhall deny me before men, him will I alſo deny before my Father*(a). *The fearful—and all lyars ſhall have their part in the lake, which burneth with fire and brimſtone.*(b)

*P.* What fully obviates the objection, ſays Mr Mc " L., the united voice of prophecy aſſures us, that the " kingdom of Chriſt ſhall at laſt univerſally prevail, and " triumph over all oppoſition‡."

*C.* Thoſe prophecies inſtead of fully obviating, rather corroborate the objection. For, as Mr Mc L. himſelf obſerves, they repreſent the church " increaſing *gradually* " till it ſhould at laſt prevail and fill the whole earth ||," by comparing it to a *ſtone that became a great mountain,* and

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* Ibid † Page 322. (a) Mat. x. 32.

(b) Rev. xxi. 8. ‡ Page 310. || Page 311.

*and filled the whole earth* (a); and to *a grain of muſtard-ſeed, which indeed is the leaſt of all ſeeds; but when it is grown, it is the greateſt among the herbs, and becomes a tree* (b). But in his ſyſtem, juſt the reverſe would have happened. For he himſelf tells us that "during the days of "the Apoſtles, the goſpel was publiſhed throughout the "greater part of the known world, and crowned with "amazing ſucceſs(*)." And now he ſuppoſes that after three hundred years of gradual increaſe, the whole church of Chriſt diſappeared all at once, teachers, hearers, and all; ſo that, for the ſpace of more than twelve hundred years, not a ſingle perſon could be found, making an open profeſſion of the true faith, and adminiſtering the ſacraments conformably to their Inſtitution. On that ſuppoſition then, the Church inſtead of riſing gradually, till her final triumph over all her enemies, would have been overwhelmed by them. From *a great mountain*, ſhe would have dwindled into *a little ſtone:* and from *a tree*, into *the leaſt of all ſeeds;* or rather vaniſhed entirely from the ſight of men. It is thus the prophecies are fulfilled, in the ſyſtem of the Anabaptiſts!

## INFANT-BAPTISM *practiſed, previouſly to* CONSTANTINE'S *Converſion, and ever ſince the* APOSTLES.

*P.* I AM convinced that what the Anabaptiſts tell us of the exiſtence of their Churches, after Conſtantine's converſion, is groundleſs and chimerical. But I wiſh to know whether the Chriſtians, who exiſted previouſly to that epoch, that is, the firſt three ages after the Apoſtles, were Anabaptiſts; that is, whether they baptized none but perſons of riper years.

*C.* You may depend upon it that, ſince there was no Anabaptiſt to be found in the world, after the converſion of that Emperor, the Chriſtians who exiſted before, and had been inſtructed by the Apoſtles themſelves, or their ſucceſſors, were not Anabaptiſts.

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(a) Dan. ii 35. (b) Mat. xiii. 32. * Page 302.

*P*. Is that inference juſt?

*C*. Perfectly ſo; as will appear from theſe general arguments. 1. If, for many ages after Conſtantine's converſion, there were no Chriſtians to be found in the world, who did not baptize Infants, it muſt be allowed that the Church of Chriſt then practiſed Infant-Baptiſm. For among the different denominations of Chriſtians who exiſted in thoſe ages ſubſequent to that Emperor's converſion, ſome certainly muſt have been the Church of Chriſt; ſince the Church of Chriſt has exiſted in all ages, and will continue to the end of time. But if the Church of Chriſt practiſed Infant-Baptiſm, after Conſtantine's converſion, and conſidered it as a divine inſtitution; ſhe muſt have done the ſame in all ages before. For the Church of Chriſt can never conſider as a divine ordinance, a rite which is not ſo, nor at any time neglect to uſe it, when it is ſo; otherwiſe the gates of hell ſhould evidently prevail againſt it. 2. Either then the practice of Infant-Baptiſm is a corruption, and a mere nullity, as the Anabaptiſts pretend; or it is an Apoſtolical tradition, and a divine inſtitution, by which children are ſaved, as St Auguſtin and all Catholics do unanimouſly affirm. If it is a nullity, the Church of Chriſt, after Conſtantine's converſion, would never have practiſed it. For as Mr McLean himſelf tells us "Chriſt "is always repreſented with his Church, preſerving her "from the univerſal corruption." And if it is a divine inſtitution, for the ſalvation of children, the Church of Chriſt, previouſly to Conſtantine's converſion, muſt have practiſed it, as well as after. 3. In ſhort, the Church of Chriſt is invariably the ſame in all ages, as to what regards either *Faith* or *Baptiſm*. In all ages, ſhe muſt preſerve both in their original purity: ſince it was for that very end, Chriſt promiſed to be with her all days, even to the end of the world, viz. to enable her paſtors both to *teach* and *baptize*. Agreeably to his inſtructions, when upon earth. So that it muſt be the ſame thing to ſay, that the Church of Chriſt preſerves both *Baptiſm* and *Faith* pure in all ages, or to ſay that ſhe exiſts in all ages; ſince without true Faith, and true Baptiſm, the Church of Chriſt can not exiſt. When therefore we ſee that any particular doctrine has been at any time univerſally rejected by all denominations of Chriſtians, as deſtructive of Faith, or any rite at any time univerſally received by them, as a divine ordinance, we may thence infer with infallible certitude, that the ſame doctrine has been rejected, and the ſame rite uſed by the Church in all ages. Now we have ſeen that, in the ages ſubſequent to Conſtantine's converſion, the doctrines of the Anabaptiſts, ſuch for example as theſe: *the Baptiſm of Infants is null; thoſe who have been baptized in infancy must be baptized again, when they come to the age of reaſon and believe,"* were rejected by all denominations of Chriſtians, as deſtructive of Faith; and Infant-Baptiſm, univerſally practiſed by them, as true Baptiſm. We muſt therefore either conclude, that the Church of Chriſt both believed and practiſed the ſame before Conſtantine; or ſay that, in one period or other, Chriſt was not with his Church, in direct contradiction to his ſolemn promiſe: *Lo I am with you* ALL DAYS,* *even unto the end of the world.*

*P.* Did St Auguſtin ever ſay expreſsly, that the practice of Infant-Baptiſm was an Apoſtolical Tradition?

*C.* He ſaid expreſsly that "the practice of baptizing "Infants had been undoubtedly delivered by our Lord "and the Apoſtles.†" And the Pelagians never contradicted his aſſertion? They themſelves affirmed the ſame equivalently. "We own, ſays Cæleſtius, that Infants "ought, according to the rule of the univerſal Church, "and according to the ſentence of the Goſpel to be bap-"tized." For, by ſaying that Infant-Baptiſm is practiſed, according to the ſentence of the goſpel, they allowed it to be of divine inſtitution: as, when they ſaid, it was practiſed, according to the rule of the univerſal Church, they allowed it to be an Apoſtolical tradition. For they would never have received from the Catholics, as a *rule* of faith and conduct, a new cuſtom, though ever ſo univerſal. Therefore by the word, *the univerſal Church*, they muſt here have underſtood, not only all Chriſtians then in being, but all Chriſtians before.

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* As in the Greek.

† De peccat. merit. ad rem. L. I. C. 39.

*P.* Did any of the Ancients atteſt the ſame of the Apoſtolical origin of Infant-Baptiſm.

*C.* St Ambroſe clearly alludes to it, in a paſſage where applying theſe words of David: *Jordan was driven back;* * to the miracle of Elijah dividing the ſame river (a); he ſays. "Perhaps this may ſeem to be fulfilled, in our "time, *and in the Apostles' time*. For that returning of "the river-waters backward towards the ſpring-head, "which was cauſed by Elias, when the river was divided, as the Scripture ſays: *Jordan was driven back*, "ſignified the Sacrament of the laver of ſalvation, which "was afterward to be inſtituted; by which thoſe *Infants* "that are baptized, are reformed back again from wickedneſs to the primitive ſtate of their nature †." This paſſage is quoted by St Auguſtin againſt Julian the Pelagian, Biſhop of Eclanum in Italy ‡: which makes it clear that the *Infants* here ſpoken of by St Ambroſe, were children under the age of reaſon.—There is alſo an alluſion in St Clement of Alexandria, which ſhews that the Apoſtles baptized Infants, of which we ſhall have occaſion to ſpeak afterwards.—Origen is moſt explicit upon this ſubject, and expreſsly affirms that "the Church "had from the Apoſtles this tradition, to give Baptiſm "to children ||"—But if the Anabaptiſts object to the teſtimony of thoſe great men, and ſtill pretend that the Chriſtians were all Anabaptiſts, or as they call themſelves, Antipædobaptiſts, in the firſt three ages of Chriſtianity, whereas we ſee them all Anti-Anabaptiſts in the fourth; they muſt explain how ſo ſudden a change was effected. Were all the primitive paſtors, who are ſuppoſed not to have approved of Infant-Baptiſm, violently driven from their Churches; or, without any violence offered to them, did they renounce the ancient faith, and adopt the innovations? In the former hypotheſis, ſo wonderful a change could

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* Ps. cxiv. 3.

(a) II. K. ii. 8.

† Comment. L. I. in St Luke C. 1.

‡ Lib. I. Cont. Jul. C. 2.

|| Comment. in Ep. ad Roman. L. 5.

could not fail having been recorded in the page of hiſtory; a hundred writers of that age, and of the ages following, would have acquainted us, by what ſteps it was brought about; who were the firſt promoters of it; what oppoſition they met with from the defenders of the truth; and finally what became of the true paſtors, who were turned out of their Churches. For all thoſe particulars are known in the hiſtory of ſimilar revolutions; as for example, when the Catholic paſtors were diſpoſſeſſed by the Arians; by the Donatiſts, by the pretended Reformers in the ſixteenth Century, and ſtill more lately by the Conſtitutional Intruders of France. But that the Ancient faith could have been aboliſhed, throughout the world, all the lawful paſtors turned out, and others put in their places, without any ſtruggle and oppoſition on the part of the ſufferers, without any murmur on the part of the faithful, and that no ſort of memorial ſhould be left of ſo extraordinary an event, is ſurely more than any ſober man can well believe.

*P*. It is more natural to ſuppoſe that this change was effected *gradually*; and that the teachers of the Anabaptiſt Churches became Anti-Anabaptiſts, as it were, *inſenſibly*, ſome ſooner, others later; ſo as to be all of the new ſyſtem, about the time of Conſtantine's converſion.

*C*. In this latter hypotheſis you muſt farther ſuppoſe either that the Paſtors of the Chriſtian Churches, at the time of Conſtantine's Converſion, had forgotten that the change we ſpeak of had taken place in their own times or little before; or elſe ſay that it had been wholly effected ſo long before that time, that the very remembrance of it was entirely obliterated from the memory of men. The firſt ſuppoſition is too abſurd to be admitted; and the ſecond irreconcileable with the idea of a ſlow progreſſive change, in a matter of fact, of daily and public practice and in a concern of ſo high importance; which, to be firſt univerſally eſtabliſhed, and then univerſally forgotten, would take more than all the time which elapſed between the death of the Apoſtles and the age, in which both St Auguſtin and Pelagius atteſted, that the practice of Infant-Baptiſm was univerſal, and that they had never heard of any thing elſe. Beſides it muſt be obſerved that this revolution, would have introduced an innovation deſtructive of Chriſtianity itſelf, by depriving all the children of Chriſtians of true Baptiſm. What credit then do the Anabaptiſts give to the promiſes of Chriſt, of being always with his Church to aſſiſt her, in the teaching of the true faith, and the adminiſtration of true Baptiſm? And what opinion do they entertain of the firſt ſucceſſors of the Apoſtles who, they muſt ſay, had ſuffered that innovation ſo pernicious, ſo damnable to creep in, gain ground, and finally over run the whole Church of God, without uſing the leaſt endeavour to prevent its introduction, or ſtop its progreſs? For we do not ſee that any one of thoſe paſtors, to whom the government of the Churches was entruſted, previouſly to Conſtantine's converſion, ever aſſembled a ſynod, or wrote a book, not even a ſingle line, in oppoſition to Infant-Baptiſm. On the contrary, when Fidus about the year 250, conſulted St Cyprian, concerning the Baptiſm of Infants, not to enquire whether they ſhould be baptized; for neither Fidus, nor any one elſe, ever had any doubt of it; but whether it would not be more proper to baptize them, on the eighth day, than immediately after their birth, as it was practiſed; this holy Biſhop, together with ſixty other Biſhops, ſent him this anſwer: “ As to what relates to the caſe of Infants, whom you ſaid ſhould not be baptized, on the ſecond or third day after they are born, not even before the eight day, thinking the law of circumciſion ſhould ſtill be obſerved, we have been all of quite different opinion in our council, in which none has approved of what you have propoſed; but all have judged on the contrary, that God's mercy and grace are not to be denied to any individual born of man. For as the Lord ſays in the Goſpel: *The ſon of man is not come to deſtroy the ſouls of men, but to ſave them*; as far as lies in our power, we ought not to let any ſoul periſh.”

*P.* It is clear that St Cyprian, and his colleagues, approved of Infant-Baptiſm. But was it practiſed by their predeceſſors? Mr Gale pretends, that firſt "it was at-"tempted in Tertullian's time, and he oppoſed it ſtre-"nuouſly; but notwithſtanding it took footing ſhortly "after, and was very common in St Cyprian's time *."—and he adds that "the authority of primitive Fathers, "for at leaſt 250 years after Chriſt gives no countenance "to his Adverſaries, but is rather againſt them †."

*C.* It is the common fate of all who combat againſt the truth, to fall into contradiction with themſelves. Here Mr G. affirms that the primitive Fathers, for at leaſt 250 years after Chriſt, gave no countenance to Infant-Baptiſm; yet on the other hand he allows, that Infant-Baptiſm was very common in St Cyprian's time. But this holy martyr was made Biſhop in 248, about 214 years only after Chriſt. And how can Mr G. pretend that Infant-Baptiſm was not practiſed before Tertullian's time. This man died about the year 216; If then he had ſeen the firſt attempt made to introduce it, and had oppoſed it, St Cyprian and his fellow biſhops would certainly have known it to be a human invention, ſince they came ſo ſoon after Tertullian; and in that caſe they would never have anſwered Fidus; that Baptiſm ought to be given to Infants, immediately after their birth, *for fear any ſoul ſhould periſh.* For theſe laſt words, which contain the ground of their deciſion, evidently ſhew, that they accounted Infant-Baptiſm a divine inſtitution.

*P.* Mr G. ſays that "the (error concerning Infant-"Baptiſm) grew as faſt among the Africans, as dipping "(among the Engliſh) which, from being held *neceſſary*, "was firſt diſpenſed with in ſome extraordinary caſes; "then counted *indifferent;* and afterwards wholly laid a-"ſide, nay counted *unlawful* too; and all within the ſpace "of half a century.‡"

*C.* It is true that *dipping* was laid aſide, and ſprinkling introduced in this country, after the Reformation, within a very ſhort time. But it is certainly falſe that within the ſpace of half a century, dipping had ſucceſſively been held *neceſſary*, then *indifferent*, and at laſt *unlawful*. For it never was accounted either *neceſſary* or *unlawful*;

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* Let. xiii. p. 528. † Page 530. ‡ Let. xiii. p. 528.

but always *indifferent* ; ſo that both dipping and ſprinkling were always conſidered as two valid modes of Baptiſm. Beſides, when ſprinkling was firſt ſubſtituted to dipping, in England, this alteration was immediately taken notice of by every body : and now, two hundred years ſince it took place, it is yet known when it firſt began, and by whom it was introduced. For the ſame reaſon, had Infant-Baptiſm never been practiſed in the church before Tertullian ; had it been firſt attempted, in his time only, that is about the year 200, ſince he died in 216 ; and got footing *ſhortly after*, as for example, about the year 220 or 230, in that caſe, St Cyprian, who was made biſhop in 248, and the biſhops his cotemporaries, as well as every chriſtian in the world, would have known it to be an innovation ; the memory of it would have been kept alive in ſucceeding ages ; and St Ambroſe and St Auguſtin, who lived only two hundred years after Tertullian, could never have conſidered Infant-Baptiſm, as an Apoſtolic Tradition ; ſtill leſs Origen who lived in the ſame age with him.

*P.* Then what will you anſwer Mr Robinſon who even pretends, that " the Baptiſm of Babes made its firſt appearance in that very *aſſociation* as he calls it, or council of St Cyprian †. " And is it a very improbable conjecture ſays he, that Fidus (who lived in a place of " Africa, where ſome of his neighbours bought, ſtole, " captivated and burnt children, where ſome of his flock " returned to Paganiſm, others intermarried with pagan " families, and went with them into the old practice of " ſacrificing, as formerly, children to their gods) bethought himſelf of baptizing new born Infants, as an " expedient to ſave the lives of the lambs of his flock ‡?" Then he confirms this conjecture by the anſwer of Cyprian who ſays, that " as Jeſus came to ſave men's *lives*, " we ought to do all we can to further his kind intention ‖."

*C.* Neither the Goſpel, nor St Cyprian ſay that " Jeſus came to ſave men's *lives*," but their *ſouls:* and it was certainly the ſouls of children St Cyprian meant to ſave, by giving them Baptiſm immediately after their birth, when he ſays in that ſame letter to Fidus, "The "ſpiritual circumciſion ought not to be reſtrained by "the circumciſion, that was according to the fleſh, but "all are to be admitted to the grace of Chriſt." As to Fidus himſelf, who can ever ſuppoſe that his motive for not having children baptized, on the ſecond and third day after their birth, but only on the eighth, was to ſave their lives? Did he not himſelf expreſsly mention that it was, by a regard to the law of circumciſion? Beſides, if children had been ſacrificed by the Heathens and apoſtate Chriſtians, in Africa, in the age of St Cyprian, which was not the caſe; and if Baptiſm could have ſaved them from that ſacrilegious tyranny, which is ſtill leſs probable, this "honeſt and humane Fidus," as Mr R. ſtyles him, would have more effectually ſecured their lives by baptizing them on the firſt days, after they were born, as all Chriſtians did, than by putting off till the eighth. But what muſt be the intrepid boldneſs of that writer to aſſert that "the Baptiſm of "babes made its firſt appearance in that African council!" Is it not evident on the contrary that previous to this council, children were baptized, on the ſecond and third day after their birth, ſince Fidus diſapproved of it, in a letter which he wrote before the council met, and which was read in it; conſequently that the African Biſhops only confirmed, but did not introduce that cuſtom? But this is not the only inſtance of the fallacious and ſophiſtical ſpirit which reigns through the whole of that author's huge and undigeſted *Hiſtory of Baptiſm.*

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† Chap. xxii. p. 184.

‡ Page 193.

‖ Page 199.

## Tertullian's *opinion concerning* INFANT-BAPTISM.

*P.* WHAT do you think, was Tertullian's opinion, concerning Infant-Baptiſm?

*C.*

C. Tertullian never denied the validity of Infant-Baptiſm. He never ſaid, as our Anabaptiſts do, that ſuch as were baptized in their infancy, ſhould be afterwards rebaptized. Nor did he lay down in his writings any principle whence thoſe inferences can be drawn. What he ſaid upon the ſubject rather ſhews, that he allowed the validity of it, and is at leaſt a manifeſt argument that it was practiſed in his time.

*P.* But Mr Robinſon affirms that though "few "writers have been ſo often quoted, in the controverſy "concerning Infant-Baptiſm, as Tertullian, yet the ſub"ject is not ſo much as mentioned by this Father:" that "they are *boys*, and not *babes*, of whoſe Baptiſm he "writes*." Nay, that "there is an *abſolute certainty* "that theſe children were not *Infants*, in the uſual, po"pular modern Engliſh ſenſe†." And the reaſon he gives for thoſe aſſertions is, that Tertullian ſpoke of children, who were able to aſk for Baptiſm; upon which he cites theſe words of that Author. *They juſt know how to* aſk *for Salvation, that you may ſeem to give to him that* aſketh.

*C.* No. Tertullian never ſaid that. His words are: *Let them know how to ask for Salvation that you may seem to give to one that aſketh* ‡: which ſhews on the contrary that the children he ſpeaks of, were ſuch as could not themſelves aſk for Baptiſm. Tertullian had ſaid juſt before: "What neceſſity is there to expoſe the ſponſors to "danger, who may by death be prevented from fulfilling "their promiſes?"—— And ſpeaking of the children: "Let them come when they underſtand, when they are "inſtructed whither it is that they come.—Why ſhould "that innocent age haſten to the remiſſion of ſins?" All which ſhews he ſpeaks of ſuch children as could not yet underſtand the ſignification of Baptiſm, who were not capable of perſonal ſins, nor of making the baptiſmal promiſes, themſelves.

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[*] Ch. xxi. page 164.

[†] Page 171.

[‡] Mr R. has himself cited the text of Tertullian: *Norint petere salutem ut petenti dedisse videaris*.

*P.* At leaſt you will not deny that he oppoſed Infant-Baptiſm.

*C.* It is very clear he did: but did he oppoſe it upon the ſame ground, as the Anabaptiſts do now, becauſe he thought it a nullity? No. "The delay of Baptiſm is "more *advantageous*, according to every one's condition, "and diſpoſition, and age; eſpecially in the caſe of In-"fants." And a little after, when he had given his reaſons for putting off their Baptiſm. "There is *no leſs* "*reaſon* to defer the Baptiſm of unmarried perſons—— "on account of the temptations to which their ſtate ex-"poſes them, until they either marry or be ſtrengthened "in the practice of continency*." Pray, is that the language of the Anabaptiſts? Do they only pretend it is *more advantageous* to put off the Baptiſm of children; and that unmarried people have no leſs reaſon to do ſo than children?

*P.* To this laſt obſervation Mr G. replies: "It is fri-"volous to ſay, Tertullian is as much againſt the Bap-"tiſm of all unmarried perſons, &c. as of Infants. He "adviſes ſuch indeed as are in any danger of ſinning, to "delay their being baptized; but he plainly oppoſes "the Baptiſm of Infants, upon quite different topicks; "namely, becauſe *they are uncapable of that ſacrament:* "and becauſe *they have no need of it;* and *it ought not* "*to be adminiſtered to them:* he makes it therefore *uſe-*"*leſs* and *unlawful* to baptize Infants, but does not inti-"mate ſo of unmarried perſons†."

*C.* Tertullian never expreſſed himſelf in that manner. Theſe phraſes; *Infants are incapable of Baptiſm; They have no need of it; It ought not to be adminiſtered to them;* It is *uſeleſs* and *unlawful to baptize Infants*, are not Tertullian's, but Mr Gale's, who by this language has moſt ſhamefully impoſed upon his readers. It is falſe alſo that Tertullian adviſed ſuch only, among unmarried perſons, as were in any danger of ſinning, to delay their being baptized. His advice is general, and grounded not upon particular circumſtances, but upon the danger ariſing from the very ſtate of young unmarried perſons.

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* Ch. 18.

† Let. xiii. p. 513.

" There is no leſs reaſon ſays he, to delay the Baptiſm " of unmarried perſons."

*P.* Does it not appear from his arguments in oppoſition to Infant-Baptiſm, that he accounted it a nullity?

*C.* Rather the contrary. He pleads, for example, that when babes are baptized, the promiſes made by the ſureties may be fruſtrated, either by their own death, or the evil inclinations of the children, when grown up. But had he imagined that their Baptiſm is null, he would rather have ſaid roundly, that ſuch promiſes were ridiculous and of no force. For the fear he expreſſes leſt thoſe promiſes ſhould not be fulfilled, ſufficiently ſhews that he took them to be ſerious engagements, and conſequently the ordinance, to which they belonged, no nullity. He alſo ſays: " Let children know how to deſire this Salva- " tion": which implies that in his opinion Baptiſm was really *Salvation* to Infants; though at the ſame time he thought it more *advantageous* to give it them, only when they could themſelves aſk for it. Otherwiſe, it would have been more ſimple to ſay, as the Anabaptiſts do, that Baptiſm is no Salvation to Infants. In ſhort if he conſidered it as a nullity, why did he never ſay it was ſo? Why did he never put his readers in mind, that it had never been practiſed before their own times? Why, inſtead of throwing vain ſcruples into the conſciences of the ſponſors, concerning the fulfilling of their promiſes, did he not tell them, that thoſe promiſes were vain; and that they were obliged to have thoſe children baptized again, upon their own profeſſion of Faith and perſonal deſire of that ordinance? Theſe would certainly have been the beſt and moſt effectual motives he could urge to diſcourage the practice of Infant-Baptiſm. Yet he never inſiſted upon any conſideration of that kind. Is not then his ſilence in this regard, I do not ſay only a ſtrong preſumption but a manifeſt proof that he knew things to be otherwiſe?

*P.* Tertullian poſitively affirms, that Infants ſtand in no need of Baptiſm: " What need that innocent age make " ſuch haſte to the remiſſion of ſins"?

*C.* Thoſe words muſt be underſtood with this reſtriction: *unleſs in caſe of neceſſity,* which was expreſſed in

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the oldeſt editions of Tertullian's works, and in particular in that of Gaigneus, the firſt editor of his Treatiſe on Baptiſm, as I learn from Mr Wall, who alſo ſays, that it was ſtruck off in the ſubſequent editions, under pretext that it contained an impertinent tautology, as if Tertullian had ſaid: *What neceſſity is there to hurry children to Baptiſm unleſs there be a neceſſity.* But the meaning of the reſtriction is, that there is no abſolute neceſſity of baptizing Infants, as long as their lives are not in danger; but if they be in danger of dying, then there is a neceſſity of baptizing them. St Gregory Nazianzen, whoſe opinion was to put off the Baptiſm of Infants, till the third year of their age, has a ſimilar reſtriction. *Shall we baptize them? Undoubtedly, if there be an urgent danger.* At leaſt it is certain that Tertullian teaches, in ſeveral places of his works, the doctrine of original ſin, and the neceſſity of Baptiſm for the remiſſion of it; conſequently in the paſſage under conſideration, he could neither mean that Infants are innocent, as to this ſin; nor that they ſtood in no need of Baptiſm, to be waſhed from it. But as Baptiſm, beſides the remiſſion of original ſin, and the gift of regeneration, which it confers upon all, whether adults or Infants, has alſo the virtue of remitting perſonal ſins, in thoſe Adults who receive it, Tertullian thought it *more advantageous* to Infants, to put off their Baptiſm, till the age of adoleſcence; when it might be a remedy to them for the ſins of their youth. And this conſideration had probably the more weight with him, as it is connected with an opinion, which he afterwards publiſhed, viz. that certain ſins of impurity, when committed after Baptiſm, were altogether irremiſſible. No wonder then, that conſiſtently with that erroneous and deſpairing doctrine, he thought it more adviſeable to defer the Baptiſm not only of Infants, but alſo of all young unmarried people, who were not ſtrengthened in the grace of continency.

P. Can you ſhew me that Tertullian accounted Baptiſm, the common remedy of original ſin, the inſtituted means of regeneration; and believed that Infants are born guilty of that ſin, and ſtand in need of that regeneration?

*C.* You will judge yourſelf of his ſentiments upon this head, from the following paſſages. “*Except one be born again of water and the Spirit, he ſhall not enter into the Kingdom of God*, that is, he ſhall not be *holy*. Thus every ſoul is ſo long reckoned in Adam, till it be enrolled in Chriſt; and unclean, till it be thus enrolled; and ſinful, becauſe unclean [*]. There is no ſalvation *for any one* without Baptiſm, from this declaration of the Lord; *If any one is not born again of water, he has no life* [†].” All this, you ſee, is general, and regards Infants as much as adult perſons. In another place, addreſſing himſelf to Marcion, who denied that the ſon of God had taken true fleſh; partly upon this pretext that the conception and birth of a man were impure, and attended with circumſtances unbecoming his infinite ſanctity, he ſays: “Thou haſt a horror for an Infant, Marcion,——Thou ſlighteſt that veneration, which is due to nature; and how waſt thou born thyſelf? Thou hateſt man in his very Nativity.—Surely Chriſt has loved man, even in this ſtate of impurity, he has loved in him his very birth, his very fleſh. For he could not love man, without loving that, by which he is man. Take away the birth of man, and ſhew me what man is: Take away the fleſh, and tell me what Chriſt has redeemed. But if theſe be the very things that conſtitute man, whom God has redeemed, why doſt thou ſuppoſe, he abhors and diſdains what he has redeemed, and which he would never have redeemed, had he not loved it. Now he reforms this *our Nativity* from death, by a *heavenly regeneration*; he delivers our fleſh from all miſery, purifies its leproſy, illuminates its blindneſs, reſtores it to its integrity, reſcues it from the Devil, and raiſes it to life again [‡].” It is clear that Tertullian in this place deſcribes *man*, not according to that ſtate into which “he may fall by his perſonal ſins, but according to what he is by *nature*, and in his very *birth*. And it is in this laſt reſpect, and conſidering man only as *man*, he ſays, that he wants to be *purified*, *reſtored*, *regenerated*, *reſcued from the power of the Devil*, and

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[*] De anima c. 20. [†] De Bapt. c. 12. [‡] De Carne Chriſti. c. 4.

*raiſed* to a ſpiritual life; adding that it is our very *Nativity* Chriſt reforms by a *heavenly regeneration.* But a further argument that Tertullian never denied the validity of Infant-Baptiſm, nor even attached any great importance to his opinion of putting off the Baptiſm of Infants, when there was no danger of death, is, that the Diſciples whom he left after him, and who formed a ſect in Africa, under the name of *Tertullianists*, baptized Infants, as all other Chriſtians did; ſince they never were accuſed of denying Infant-Baptſm; and St Auguſtin who had ſeen the remains of that ſect at Carthage, atteſted, as we have ſeen, that he never heard of any ſect in the world who denied it.

*P.* But, ſays Mr G, "had the baptizing of Infants been "the ſettled practice and judgment of the Church, and "what they thought was ſupported by the authority "and tradition of the Apoſtles, it can not be imagined "that Tertullian ſhould venture to oppoſe it *."

*C.* Why not? Mr G. ſuppoſes himſelf that Infant-Baptiſm was firſt introduced in Tertullian's time, by men who oppoſed both the judgment of the whole Church and the tradition of the Apoſtles. Could not then Tertullian venture to oppoſe them, too? Too many did ſo, even before Tertullian's time, even when the Apoſtles were ſtill alive.

## *What was the opinion of* St BARNABAS, HERMAS *and* St JUSTIN, *concerning Infant-Baptism.*

*P.* WERE St Barnabas, Hermas and St Juſtin, who were cotemporaries of the Apoſtles, or came ſo ſoon after, favourable to the Anabaptiſts, as Mr G. pretends?

*C.* It will never be ſhewn, that thoſe ancient Fathers ſaid any thing againſt Infant-Baptiſm. On the contrary, there are ſeveral places in their writings, which ſeem favourable to it; as has been acknowledged by Mr Booth, an Anabaptiſt writer, in the following words: "Though "there is no evidence of Infant-Baptiſm, before the time "of Tertullian; yet it plainly appears that both he, "and others before him, ſpoke of Baptiſm, in ſuch "manner, as had a tendency to introduce, and promote "Infant-Baptiſm *."

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* Let. p. 511.

*P.* Mr G. is not of the ſame opinion. He contends that "The Epiſtle of St Barnabas, inſtead of favouring "the Baptiſm of Infants, contains at leaſt, a paſſage or "two utterly inconſiſtent with it.——For in one place, "St Barnabas explaining what was meant by the *milk* "and *honey*, which was uſed to be given to the new "Baptized, ſays thus, *Becauſe as the child is nouriſhed* "*first with honey, and then with milk; so we beings strength-* "*ened and kept alive with the belief of his promises and the* "*word, shall live, and have dominion over the earth* †." "from whence, ſays, Mr G., it muſt unavoidably "follow that, according to St Barnabas, all perſons "who were admitted to Baptiſm in his time, were ca- "pable of feeding on the word, and promiſes of God, "by Faith ‡."

*C.* No, it only follows that thoſe, to whom he ſpoke, "were actually capable of that ſpiritual food; but at "what age they had been baptized, the text does not "ſay.

*P.* "Since that *honey* and *milk* were deſigned, as ſym- "bols of the believers feeding upon the word and pro- "miſes of God by Faith, it muſt needs appear very "improper and abſurd to uſe the ſign, when the thing "ſignified cannot take place; and to ſuppoſe St Bar- "nabas guilty of this, is to ſuppoſe him guilty of an "abſurdity ‖."

*C.* There was no more abſurdity in giving Infants a little honey and milk, as ſymbols of that faith by which afterwards they ſhould feed upon the promiſes of God, than

[*] Vol. II. c. 4.

[†] C. 6.

[‡] Let. XI. page 400.

[‖] Ibid.

than under the Moſaic diſpenſation, in giving them outward circumciſion, as a ſymbol of that ſpiritual circumciſion, which they were afterwards to receive in their heart; when by the ſpirit they ſhould mortify the deeds of the fleſh.

*P.* St Barnabas ſays, that "they who are baptized, "come up from the water, bringing forth fruit, in "their heart."

*C.* This does not exclude Infants, who receive in Baptiſm the *ſeed* of good works, as well as adult perſons do. And that is all St Barnabas can mean. For even upgrown people can not in the act of Baptiſm, bring forth fruit in their heart, otherwiſe than by receiving the *ſeed* and principle of them, that is, a ſpiritual life.

*P.* As to Hermas, "This Father, ſays Mr G., has "ſeveral expreſſions, which are as inconſiſtent with the "notion of Infant-Baptiſm, as any thing can be. For "inſtance, to mention but one, Chap. xxxi. he ſays: "*and I ſay unto you all whoever have received this Seal,* "*keep ſimplicity and remember not affronts.*" Now this inſtruction is given with "the utmoſt latitude, doubly "enforced, both by an univerſal collective *all*, and then "an univerſal diſtributive *whoever*, than which nothing "can be more extenſive. But the things mentioned "there, not falling within the power and cognizance of "Infants, it follows, that Hermas did not think them to "be of the number who had, or ought to have received "the Seal. It is not poſſible any inference ſhould be more "direct and neceſſary *."

*C.* Theſe expreſſions, *all* and *whoever have received the ſeal, keep ſimplicity*, prove only that Hermas was ſpeaking to perſons, who had been baptized, and were, at the time he ſpoke to them, capable of receiving that direction. But in what period of their life, they had received Baptiſm, whether in infancy, or at a more advanced age, thoſe words can not determine. A preacher now adays could certainly addreſs his congregation, though all compoſed of perſons baptized in infancy, in the ſame words as Hermas did the Chriſtians of his time. *All of you*

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* Let. xi. page 429.

*you whoever have received the Seal of Baptiſm, keep ſimplicity, and remember not affronts.* A prophet could have ſaid to the Jews: " I ſay to you all, whoever have received circumciſion, *Circumciſe yourſelves to the Lord* " *and take away the foreſkin of your heart* (a)." But ſuppoſe that from thoſe words of the Prophet, one ſhould infer that the Jews were not circumciſed in infancy; pray, would the inference be *direct* and *neceſſary*? That which Mr G. draws from the words of Hermas, againſt the practice of Infant-Baptiſm in his time, is no better. Yet he gives it for a proof, that this author has ſeveral expreſſions, in his writings, *as inconſiſtent with the notion of Infant-Baptiſm, as any thing can be.* You may, from this ſingle inſtance, judge of all the reſt. But now, in my turn, I ſhall produce a paſſage of this ancient Father, which clearly inſinuates his opinion of the neceſſity of Baptiſm for the ſalvation of Infants. " Before a man receives the name of the ſon of God, he is deſtined to " death, but when he receives that Seal, he is delivered " from death, and transferred into life. Now that ſeal " is water (b)." This ſentence is general, and ought to be underſtood of Infants, as well as of adult perſons. For they are of the number of thoſe who, according to Hermas, are deſtined to death, being *born children of wrath*; of courſe that Seal, by which thoſe who were deſtined to death are transferred into life, is applicable to them. In another place Hermas ſpeaks of a *tower* that was ſhewn him, in a viſion, and was *built upon waters* *; and this tower, he was told in another viſion, was " *the Church*, which was built upon waters," *becauſe* ſaid the perſon ſpeaking to him, *your life has been ſaved by water* †. It is true that Hermas deſcribes this ſymbolical tower, with reference to adult perſons; yet ſince Infants are not excluded from ſalvation by the Anabaptiſts, they muſt be allowed, in the principles of Hermas, to be part of the Church which was repreſented to him, under the ſymbol of that *tower built upon the waters* of Baptiſm.

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(a) Jer. iv. 4.

(b) L. iii. C. 16.

* Part I. Vis. 3. C. 2.

† Ibid. C. 3.

*P.* Mr G. anſwers, that "Hermas is ſpeaking in that "place of building the Church triumphant, out of the "Church militant, which indeed is built on the waters "of Baptiſm; but ſtill he no where ſuppoſes, that none "can be ſaved who are not members of the church militant on earth *."

*C.* But if the Church triumphant is built, according to Hermas, out of the Church militant, and this Church militant is built on the waters of Baptiſm, does it not follow that the Church triumphant is alſo built upon the waters of Baptiſm; and conſequently that Infants, in the principles of Hermas, muſt either be baptized, in order to become a part of the Church militant, or be for ever excluded from the Church triumphant?

*P.* St Juſtin in his apology to the Emperor Antoninus, ſays nothing of Infant-Baptiſm; Now this ſilence appears to the Anabaptiſts, a deciſive argument againſt it. Since "St Juſtin, ſays Mr G., introduces the account he "gives of Baptiſm thus; *lest*, ſays he, *if I ſhould leave* "*out this, I might seem to deal unfairly in some part of my* "*apology*,—it is ſtrange he ſhould entirely omit, without "the leaſt intimation, ſo important an article, as the "cuſtom of baptizing Infants, if it had been practiſed at "that time. The Heathens were apt to charge the "Chriſtians, with uſing the Infants very barbarouſly; it "concerned St Juſtin therefore not to give any umbrage, "by ſeeming to avoid the mentioning of them †."

*C.* If any inference can be drawn from the ſilence of St Juſtin on this ſubject, it is rather in favour of Infant-Baptiſm. In fact, ſince the Heathens charged the Chriſtians with uſing Infants barbarouſly, *in their religious aſſemblies;* for it was there thoſe imaginary cruelties were exerciſed, it would have been natural to refute thoſe calumnies, by ſhewing that children were never carried to thoſe aſſemblies, (if ſuch was really the caſe;) that no ceremonies were uſed about them; and that they were not even initiated by Baptiſm, till they were grown up, when they themſelves aſked for it.

*P.* Why then did he not ſpeak at all of Infants?

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* Page 405.

† Let. xii. 454.

*C.* As thoſe calumnies did not relate to the adminiſtration of Baptiſm, but to the celebration of the Euchariſt, which the Pagans imagined to be a feaſting upon the fleſh of a child, St Juſtin had no occaſion to ſpeak of Infant-Baptiſm, in order to refute them.

*P.* But had he not occaſion to ſpeak of it, when he was treating of Baptiſm.

*C.* No. For he had not undertaken to inform the Emperor who were the ſubjects of Baptiſm, but what Baptiſm itſelf was. "I will now declare to you, ſays he, "*after what manner* we dedicated ourſelves to God, being made new by Chriſt; leſt, if I ſhould leave this out, "I might ſeem to deal unfairly in ſome part of my apology." Therefore he could omit ſpeaking of Infants, without incurring the blame of unfair dealing; and from his ſilence, nothing can be inferred againſt the practice of baptizing them.

*P.* It is not in his ſilence only, but in his principles too, the Anabaptiſts pretend to diſcover the condemnation of Infant-Baptiſm. "We have, ſays St Juſtin, been "taught by the Apoſtles, this reaſon for this thing; be"cauſe we being ignorant of our firſt birth, were gene"rated by neceſſity &c. that we ſhould not continue "children of that neceſſity and ignorance, but of will "(or choice) and knowledge. and ſhould obtain forgive"neſs of the ſins in which we have lived." This ſhews, as Mr G. obſerves, "that Infants, who are not capable "of that *knowledge* and *choice*, are conſequently not ca"pable of this Baptiſm*."

*C.* St Juſtin ſpeaks in this place of perſons who received Baptiſm, not for the remiſſion of original ſin only, as children, but for the *forgiveneſs of thoſe ſins in which they had lived*, which ſins certainly cannot be remitted to them in Baptiſm, except they receive it with *choice* and *knowledge.* For ſins of the *will*, in adult perſons, require actual repentance. Now it is of this repentance of adult ſinners, which ought to accompany their Baptiſm, and not preciſely of the nature of this ordinance, that St Juſtin ſpeaks in the paſſage under conſideration, as appears from the context. For it is immediately after having ſhewn the neceſſity of that repentance for the regeneration of adult ſinners, from this text of Iſaias: (*Waſh you, make you clean, put away the evil of your doing.* &c.) that the Holy Martyr adds: "We have been "taught this reaſon *for this thing*, from the Apoſtles" &c.

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* Let. xii. P. 459.

*P.* It is clear then that St Juſtin was no oppoſer of Infant-Baptiſm:

*C.* He was rather favourable to it. For though he ſays nothing expreſsly of it, yet he lays down ſuch principles, as clearly imply its application to Infants. As for example, when he calls Baptiſm "a *laver* for the remiſſion "of ſins, and *regeneration*:" and ſays that by Baptiſm "we are *dedicated* to God, *renewed* by Chriſt, *regene*"*rated* and waſhed *." Alſo when he teaches that "Chriſt was baptized and crucified, *for the ſake of man*"*kind*, which through Adam had fallen under the power of death, and the ſeduction of the ſerpent †." For Infants being part of *mankind*, through Adam *conceived in ſin* ‡, and *children of wrath* ‖, it follows, in the principles of that Father, that they muſt be "*Waſhed* in the *laver* of "Baptiſm, *renewed*, *regenerated*, and *dedicated* to God," as well as perſons of riper years. But if St Barnabas, Hermas, and St Juſtin did not ſay any thing expreſsly in favour of Infant-Baptiſm, we have two or three Fathers, in the age next to the Apoſtles, viz. St Irenæus, Origen and Clement of Alexandria, who have done it, ſo as to leave no doubt, concerning its apoſtolic and divine origin.

## *Opinion of* St Irenæus *concerning* INFANT-BAPTISM.

*P.* WHAT has St Irenæus ſaid concerning the Baptiſm of Infants?

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* Apol. 1. † Dial. with Tryphon. P. 11.
‡ Ps. li. 5. ‖ Eph. ii. 3.

*C.* Theſe are his words, upon that ſubject. "Chriſt "has ſanctified the different periods of human life, by "the reſemblance he had with them," (that is, by going himſelf through each of them.) "For he came to "ſave all men, through himſelf, all, I ſay, who through "him are *born again* unto God, *infants*, little ones, and "children, and youths, and elder perſons. Wherefore "he went through all the ſeveral ages; in *infants*, being "made an infant, *ſanctifying infants;* in little ones, being made a little one, ſanctifying thoſe of that age; "and alſo giving them an example of godlineſs, juſtice "and dutifulneſs; in youths, being made a youth, giving them example, and ſanctifying them to the Lord*." Two things are here manifeſt, 1. That the holy Martyr ſpeaks of ſuch *infants* as are not yet capable of actual faith. For he diſtinguiſhes them from *children* and *little ones;* and does not ſay of them, what he ſays of *children*, that Chriſt both ſanctifies them and gives them an example of godlineſs; but only that he ſanctifies them, becauſe he ſuppoſes them to be incapable, on account of their age, of imitating Chriſt's virtues. Beſides the drift of this paſſage being to ſhew that Chriſt came to ſanctify all ages without exception, St Irenæus could not omit to ſpeak of Infants, who firſt of all ſtand in need of ſanctification, ſince it is from this firſt age our natural corruption and ſinfulneſs paſſes to all other ages 2. It is no leſs certain, that by the *ſanctification* and *regeneration* which St Irenæus ſpeaks of, in this place, with reſpect to thoſe *Infants*, he underſtood Baptiſm; For theſe expreſſions *to be born again, to be regenerated* are always uſed by the Ancients, with reference to this ordinance; and St Irenæus himſelf expreſsly calls it, *the Baptiſm of regeneration unto God* †; and teaches that, "When Jeſus ſaid "to his diſciples: *Going, teach all nations baptizing them;* "he committed unto them *the power of regeneration* unto God ‡." Beſides he brings *Infants, youths, elder perſons*, all under the ſame mode of regeneration; and ſays of them indiſtinctly, that Chriſt ſaved *all*, who

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* Adverſus hæres. L. ii. c. 39.

† L. i. c. 18. No. 1.

‡ Lib. iii. c. 19.

through him *are born again*. Now by the regeneration of youths and elder perſons, every one allows he underſtood their Baptiſm; in the ſame ſenſe then, muſt we underſtand the regeneration of Infants.

*P*. There is no doubt but St Irenæus ſpeaks in this place of Infants under age, and of their regeneration by Baptiſm; but the difficulty is to determine, whether the paſſage is genuine, and has not been foiſted in by the Latin Tranſlator, which it is not eaſy to aſcertain, the original Greek being loſt.

*C*. It is true this paſſage is not extant, among the Greek remains of St Irenæus: but this is not a reaſon to reject it. The Latin Tranſlator has never been ſuſpected of having interpolated his text; and this particular paſſage, where the Baptiſm of Infants is ſo clearly expreſſed is ſo intimately connected with what precedes and follows, that it clearly appears to be a neceſſary part of the whole.

*P*. What makes Mr G. ſuſpect the fidelity of the tranſlation is, that in the very place, whence the paſſage under conſideration has been extracted, it is ſaid that Chriſt lived to the age of *Fifty*: and it is not probable, that St Irenæus would have fallen into ſo groſs a miſtake; eſpecially as he had ſaid juſt before, that Chriſt was of the age of *thirty*, when he was baptized; and after having mentioned three paſchs, which he celebrated before his death, adds that he died the very day after the third paſch; which is too palpable a contradiction to be charged to St Irenæus.

*C*. Mr G. has entirely miſtaken, if not miſrepreſented the ſenſe of that place. St Irenæus did not ſay, that Chriſt began to preach, and that he celebrated the firſt of the 3 paſchs, immediately after his Baptiſm, as Mr G. gives it out, to make St Irenæus or his Tranſlator fall into a contradiction; he ſuppoſed on the contrary, that after his Baptiſm, which he received at the age of thirty, Chriſt put off preaching the Goſpel, till forty at leaſt; which he took to have been the age required by the Jews before any one could begin to be a Teacher. Now it is from the beginning of our Saviour's preaching, and not from his Baptiſm, that St Irenæus reckoned the three paſchs, after the laſt of which, he ſays he was put to death.

*P*. But from *forty* to *fifty*, there are more than three years.

*C*. St Irenæus neither ſays that our Saviour began to preach exactly at forty, nor that he died exactly at fifty; but that he could not begin to preach before forty; and that having begun to do it after forty, he advanced near to fifty, when he died.

*P*. At leaſt you muſt allow that this calculation of the years of our Lord is very erroneous, and ſuch as can hardly be attributed to ſo great a man, and ſo ancient a writer, as St Irenæus.

*C*. I allow his calculation to be erroneous; but you will not be ſurpriſed at his miſtake, when you know how he came to fall into it. He had to combat the Valentinians, a ſort of Heretics, who built part of their ridiculous fables upon the number 30, and the number 12, the former of which they ſuppoſed to be the number of the years of our Lord's private Life, previous to his Baptiſm; and the latter the number of the months of his Apoſtolical life, for they only reckoned one year, between his Baptiſm and his death. St Irenæus then thought, that the moſt effectual method of refuting them, was to protract the life of our Saviour as far beyond the term they gave it, as he poſſibly could. Now finding in the Goſpel that the Jews had ſaid to our Lord: *Thou art not yet fifty years old*, he laid hold of this text, and built his ſyſtem of Chronology upon it, infering thence againſt the Valentinians, that our Lord muſt have been at leaſt forty years old, when the Jews ſpoke ſo to him. It was on occaſion of this diſpute with the ſame Heretics, that he happened to ſpeak of the Baptiſm of Infants. For having to ſhew to them, that our Lord had lived beyond the age of thirty one, he had recourſe to this reaſoning, viz. that being come to ſave *man*, in the different periods of human life, from birth to old age, he ſhould of courſe ſanctify in himſelf every age, by making himſelf ſucceſſively an infant, a little one, a child, a youth, and an old man.

Now, you ſee how this Father came to miſtake the true age of our Lord; and alſo how this paſſage concerning Infant-Baptiſm is connected with the ſubject of his diſpute againſt thoſe Heretics. And it is not in a few lines, but through two whole chapters he carries on the ſame argument, of which I have given you an abſtract. The paſſage therefore cannot be rejected as ſpurious, except it be pretended at the ſame time, that thoſe two whole chapters are ſo too. But thoſe chapters themſelves ſtand connected with the reſt of the work; and part of the latter is ſtill extant in the Greek, having been preſerved in a quotation of Euſebius, who made uſe of it to prove, that our Saviour had lived to the reign of Trajan *. All which conſidered together makes it evident, that this teſtimony of St Irænus, concerning the practice of Infant-Baptiſm, is genuine. Now obſerve that this holy Martyr lived in the age next to the Apoſtles, having been brought up, and inſtructed by St Polycarp, a diſciple of St John the Evangeliſt, alſo that he does not ſpeak of the Baptiſm of Infants, as from his own private opinion, and in a doubtful manner, or as of a thing only practiſed by few, but as of an uncontroverted univerſal cuſtom, on which he thought a ſolid argument could be built, againſt the enemies of the Chriſtian faith.

## *Opinion of* Origen *concerning* INFANT-BAPTISM.

*P.* I WISH to know what Origen ſaid on this ſubject.

*C.* This ancient Writer who was born in 185 and died in 253 ſpeaks of Infant-Baptiſm, in the moſt explicit manner: "Hear David ſaying; *I was conceived in "iniquities; and in ſins did my mother bring me forth;* "ſhewing, that every ſoul, which is born in the fleſh,

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* Hiſt. L. iii. Ch. 23.

"is polluted with the filth of iniquity and ſin; for which reaſon, it has alſo been ſaid, that *no one is clean from pollution, though his life be but of the length of one day**. Beſides, ſince the Baptiſm of the church is given for the remiſſion of ſins, it might be aſked, why Baptiſm is given to Infants, according to the cuſtom of the church, if there were nothing in Infants that wanted forgiveneſs and mercy †!" And in another place, "It is commanded in the law, that a ſacrifice be offered for the child that is born, a pair of turle-doves, or two young pigeons, of which one is for a *ſin-offering*, the other for a *burnt-offering*. Now for what ſin is this pigeon offered? Can the child, that is new born, have committed any ſin? Yet it has even then a ſin, for which the ſacrifice is commanded to be offered; and from which it is affirmed, that he *whoſe life is but of one day*, is not free. Of this ſin we ought to believe David ſpoke what we have mentioned before; *In ſins did my mother conceive me*. For this ſin alſo it was, that the church received from the Apoſtles a Tradition to give Baptiſm, even to Infants. For the Apoſtles, to whom the ſecret reaſons of the myſteries had been revealed, knew that there is in all perſons a natural pollution of ſin, which muſt be done away *by water and the Spirit* ‡." Theſe two paſſages are of the tranſlation of Rufinus; but the following is St Jerom's. "I will mention a thing, which cauſes frequent enquiries among the brethren. Infants are baptized for the forgiveneſs of ſins. Of what ſins? or when have they ſinned? or how can any reaſon of the Laver in their caſe hold good, but according to that ſenſe which we have juſt mentioned: *No one is free from pollution, though his life be but of the length of one day upon the earth*. And it is for that reaſon, becauſe by the ſacrament of Baptiſm the pollution of our birth is taken away, that Infants are baptized ‖."

*P.* Thoſe texts are very plain indeed; but, as you have juſt obſerved, they are not taken from the original works of Origen which are loſt, but from the tranſlations made by St Jerom and Rufinus, who under pretext of correcting what they thought to be erroneous have made ſeveral alterations in the text of his works both by retrenching and adding. And what makes it the more probable that they introduced thoſe very paſſages concerning Infant-Baptiſm is, that in their times, the Catholics ſtood in need of ſuch authorities to prove the doctrine of original ſin againſt the Pelagians.

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† Hom. 8. in Lev. c. 12

* Cited from the ſeptuagint. Job xiv. 5.

‡ In Ep. ad Rom. L. 5.

‖ Hom. in Lucam. 14

*C*: There is no probability that Rufinus was guilty of any interpolation, to favour the doctrine of original ſin againſt the Pelagians. For he was rather himſelf of their party; conſequently was not likely to inſert in his tranſlation any thing againſt their intereſt; ſtill leſs ſuch paſſages as contained an expreſs condemnation of their errors. As to St Jerom, he tells us, ſpeaking of the tranſlation of thoſe very homilies, from which the paſſage mentioning Infant-Baptiſm has been extracted, that *he changed nothing, but expreſſed every thing as it was in the original.* "Bp. Pearſon in his *Vindiciæ Ignat.* "concludes that St Jerom muſt have been very exact in "that Tranſlation, becauſe Rufinus, who had the Original "and out of envy ſought to find what faults he could in "the tranſlation, mentions no interpolation but one of two words *(atque naturæ)* which ſhews he could find no "more*." Add that the perfect agreement between theſe two Authors, with regard to the texts relating to Infant-Baptiſm, is a manifeſt proof that they both found them in the Original. Beſides, when Mr G. denies that Origen ſpoke of the Baptiſm of Infants, it is undoubtedly upon this ſuppoſition, that it was not yet practiſed in his time. For allowing it was then in uſe, it could not be ſurpriſing that Origen ſpoke of it. Now I maintain that if Infant-Baptiſm had not been in uſe, in Origen's time, it cannot be ſuppoſed that St Jerom, and Rufinus could have been guilty of ſo groſs a forgery, as that which Mr G.

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* See Wall's Def. Page 376.

lays to their charge. Origen died in 253; and St Jerom, who was cotemporary with Rufinus, was born in 340. If therefore Infant-Baptiſm had been introduced, within the hundred years that elapſed between Origen's death and the birth of Rufinus and St Jerom, every body would have known it to be a late invention,* and St Jerom and Rufinus, by making Origen ſpeak of Infant-Baptiſm, would have expoſed themſelves to univerſal contempt.

## *Opinion of* St Clement *of* Alexandria *concerning* INFANT-BAPTISM.

*P.* HAS St Clement of Alexandria ſaid any thing concerning Infant-Baptiſm?

*C.* Nothing expreſsly that I know; but in the directions he gives to chriſtians, concerning the rings they uſed to wear on their fingers, he clearly alludes to the Baptiſm of Infants, as a thing that had been practiſed by the Apoſtles. For in order to diſſuade them from wearing on their rings the repreſentation of idols, he ſays: "Let ours "be a *dove*, or a *fiſh*, or a *ſhip* under ſail; or a *lyre*, as "Polycrates uſed: or an anchor, ſuch as Seleucus uſed "to engrave; and if any one like fiſhing, (or be a fiſher- "man) let him remember *an Apoſtle, and the children* "*taken out of water**." Now this *taking* or lifting *children out of water by an Apoſtle*, evidently alludes to the Baptizing of them: and the way St Clement ſpeaks of it, as of a thing which the Chriſtians of his time needed only to be put in remembrance of; ſhews it to have been a fact well known to every one of them. "For as the "emblem of an anchor, or of a ſhip under ſail, uſed for "the impreſs of a ſeal-ring, does, according to Mr Wall's "juſt obſervation, ſuppoſe thoſe things to be commonly "ſeen, known, and uſed; ſo St Clement, adviſing the "emblem of *an Apoſtle baptizing an Infant*, to be uſed "by chriſtians in his time, which was but about ninety

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*Pœdag. L. iii. ch. 11.

"years after the Apoſtles, for the Sculpture of their "ſeals, does ſuppoſe it commonly known by them, that "the Apoſtles did perform that office*." Indeed it would have been ridiculous to pretend to *put them in mind* of a thing they had never heard of before.

*P.* Does St Clement hold the ſame principles, concerning original ſin, and the means of regeneration, as the reſt of the ancient Fathers?

*C.* Exactly the ſame. In his diſpute againſt the Baſilidians, who accounted marriage unlawful, he mentions original ſin as a doctrine of the Church which thoſe heretics abuſed, for the ſupport of their errors. Theſe are his words. "*There is no one clean from pollution*, ſays Job, "*though his life were only of one day*. Let them tell us "then, where this new born Infant committed fornica-"tion, or in what manner he came to fall under Adam's "curſe, though he has done nothing. Hence they (thoſe "heretics) imagine they can draw this inference that "generation is bad †." And throughout his works he repreſents Baptiſm, as the means or inſtrument of our regeneration, ſaying expreſsly, that "We have been re-"generated by water ‡." It was theſe doctrines and the like, in St Clement and other Ancients, which made Mr Booth acknowledge that the Fathers, who lived previous to Tertullian, that is, within the firſt hundred years after the Apoſtles, were favourable to Infant-Baptiſm. Theſe are his words: "It plainly appears that both Tertullian, "and others *before him*, ſpoke of Baptiſm in ſuch man-"ner, as had a natural tendency to introduce and pro-"mote Pædo-Baptiſm. When Juſtin, for inſtance had "learned to call Baptiſm *the water of life*, and to in-"terpret John iii. 5. as relating to that Inſtitution; "When Clement of Alexandria had aſcribed to it an "*illuminating power*, and connected *adoption, perfection* "and *immortality* with it; and when Tertullian had "pronounced it a *divine bleſſing which aſcertains the* "*abolition of ſin*, and is attended with a *ſanctifying energy*, "it is no wonder that in the time of Cyprian, it ſhould be "thought *neceſſary* for Infants to be baptized, and that

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* Wall's Defence, append. † Strom. L. III. circ. Fin. ‡ Ibid.

"Pædo-Baptiſm ſhould become a prevailing practice *." That is as much as an Anabaptiſt could grant. Now you may judge on which ſide Antiquity ſtands, whether for thoſe who deny Infant-Baptiſm, or for thoſe who practiſe it. You have ſeen that among all the Chriſtian Writers who lived, previouſly to the Converſion of Conſtantine, none, even Tertullian, who adviſed putting off the Baptiſm of Infants, till they were capable of aſking for it, ever ſaid that Infant-Baptiſm was unlawful, that it was a mere nullity, a ſacrilegious invention, and that ſuch as might happen to be baptized in infancy ſhould be rebaptized. Nay, I defy all the Anabaptiſts in the world to ſhew me thoſe expreſſions which are ſo common in their books, *in any Christian writer*, for fifteen hundred years after Chriſt. The Manicheans who believed two Gods, who rejected the Incarnation, thinking the fleſh to be a work of the devil, and forbade marriage, upon the ſame account, are the only men, before the year 1520, who denied Infant-Baptiſm. But they rejected all Water-Baptiſm as the Quakers now do, and are not to be reputed *Christians*. Thoſe among the Fathers who had no occaſion of ſpeaking of Infant-Baptiſm, lay down ſuch principles, concerning the nature and neceſſity of Baptiſm in general, as naturally imply its application to Infants; whilſt others, of the moſt learned and the moſt ancient, like St Cyprian, St Iræneus, and Origen, expreſsly approve of it, and repreſent it as an Apoſtolic Tradition, a divine ordinance.

*P*. The Anabaptiſts ſeem to acknowledge, that thoſe primitive writers are not favourable to them; for they pay very little regard to their authority. "A mixture "of vain philoſophy, error, myſticiſm and ſuperſtition "was, ſays Mr McLean, adopted by ſuch as were reputed "the moſt pious and orthodox Fathers of the Church †. "They were, ſays Mr Gale, men ſubject to like paſſions "with us; and therefore no wonder they were ſome-"times in the wrong ‡."

*C*. That is the language of all Reformers, and as you obſerve, a tacit acknowledgement that the doctrine of the primitive Fathers, and theirs do not agree. However, without entering upon any long controverſy on the ſubject, I may ſhew you from the Conceſſions made both by Mr Mc L., and Mr G., that Infant-Baptiſm, having met with the approbation either expreſs or implied of all the primitive Fathers, and in general of all Chriſtian Writers for fifteen hundred years, muſt have been derived from the example of the Apoſtles, and originally from the inſtitution of Jeſus Chriſt.——Mr McL. allows that "This promiſe: *Lo, I am with you all days* "&c. extends to all ſucceeding ordinary teachers, whom "Chriſt calls to the work (of making diſciples, baptizing and teaching)—and imports that he will be with "them, to qualify them for that important office, to protect, counſel, aſſiſt, and give ſucceſs to them in the "diſcharge of it *." Whence it follows that Chriſt will never permit the paſtors of his Church, in any age whatever to conſpire all at once in preaching a falſe doctrine, and perverting a divine ordinance. Let him then ſhew us Anabaptiſt teachers in all ages, oppoſing Infant-Baptiſm, and rebaptizing thoſe who were baptized in infancy; or elſe acknowledge that the unanimous agreement of all Chriſtian Writers in approving of Infant-Baptiſm, and of all Chriſtian Churches in practiſing it, is an argument of its lawfulneſs, and divine inſtitution. ——Mr G. allows 1. that "the Fathers of the firſt "Churches were *honest, faithful*, and every where capable to acquaint us with the true poſture of affairs, "in their own Churches and times, as far as they relate to facts, within their proper cogniſance †." Therefore they could not introduce Infant-Baptiſm, and impoſe it upon Chriſtians, as a divine inſtitution, whilſt they muſt have known it to be a dangerous and criminal invention of their own. He allows 2. that "their zeal for God's honour, might keep them from loſing the chief things our Lord had commanded ‡." Therefore they would not have baptized Infants, if the baptizing of them, had not been true Baptiſm; For in doing ſo, againſt Chriſt

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* Part II. Page 130.

† Preface Page 1.

‡ Let. XI. page 397.

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* Page 305.

† Let. XI. P. 396.

‡ Page 397.

Chriſt's inſtitution, they would certainly have loſt one of the chief things which our Saviour has commanded. But that they could not do it, either through ignorance, weakneſs or malice, Mr G. further grants. For he allows 3. that it is "*impoſſible* the Church ſhould ſo early be *ignorant* of, or *vary* from the practice of the Apoſtles, in ſo notorious an affair as that of Baptiſm *."

## *The first rise of the Sect of the* ANABAPTISTS.

*P.* SINCE we can find no Anabaptiſt Churches, nor even a ſingle individual of that profeſſion in the world, in the firſt three ages of Chriſtianity, nor for many ages after Conſtantine's converſion, I wiſh to know when and how they firſt ſprang up, and what are the names of their Founders.

*C.* I ſhall content myſelf with relating what Bayle, and Alex. Roſs have ſaid in few words of the origin of that ſect, as they agree in their account with other hiſtorians. "The Anabaptiſts, ſays Bayle, are a ſect ſprung "up, quickly after the riſe of Lutheraniſm. Nicholas "Stork, Mark Stubner, and Thomas Muntzer laid the "foundation of it, in the year 1521. They made an "ill uſe of a doctrine, which they had read in the Book "*De Libertate Chriſtiana*, which Luther publiſhed, in "the year 1520. This doctrine, which they found in it; "*A Christian is master of all things, and is ſubject to no-*"*body*, and which Luther took in a very good ſenſe, "ſeemed to them well calculated to gain the common peo-"ple. Each of them went about it, according to his "talents. Stork having no learning boaſted of inſpira-"tions: Stubner, who had wit and learning, looked for "ſubtile explications of the word of God; and Muntzer, "a bold and paſſionate man, made uſe of impudence, "and gave a full ſcope to the moſt reſtleſs paſſions.

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* Page 399.

"They were not contented to cry down (what the Re-"formers call) the Eccleſiaſtical tyranny of the court of "Rome, and the authority of Conſiſtories, but taught "alſo that the power of princes was an uſurpation; and "that men, under the Goſpel, ought to enjoy a perfect "liberty. They rebaptized their followers; and to "make this practice the more current, they taught "that Infant-Baptiſm was null. But they inſiſted much "on rigid morality. They recommended mortifications, "faſtings and plainneſs of clothes, by which means they "ſeduced a great number of people. After theſe ſuc-"ceſsful beginnings, Muntzer, became ſo bold, as to ex-"hort the people publicly to oppoſe the magiſtrates, and "force Sovereigns to lay down their authority. This "Goſpel proved ſo acceptable to the German peaſants, "who found the yoke of their maſters a little too heavy, "that they rebelled in ſeveral places, and committed "ſhocking exceſſes. Troops were raiſed againſt them, "by whom they were eaſily diſperſed; and a great "number put to death. Muntzer who had impoſed up-"on their credulity, and ſo much boaſted of enthuſiaſm, "was taken and beheaded, in the year 1525. The diſ-"ciples he had left in Switzerland, multiplied the ſect "there; and occaſioned many troubles; ſo that the ma-"giſtrates were forced to have recourſe to the moſt ſe-"vere penal laws, in order to ſtop the progreſs of A-"nabaptiſm. There was a neceſſity to do the like, in "ſeveral places of Germany, and elſewhere, &c." So far Bayle *.

*P.* What is the account Alexander Roſs gives of their beginning?

*C.* After having ſpoken of different ſects, that aroſe in the ſixteenth century, and in particular of the Lutherans; he thus goes on. "The Anabaptiſts ſo called from *re-"baptizing*, had for their Author one Nicholas Stork, "who pretended familiarity with God, by an Angel pro-"miſing him a kingdom, if he would reform the church, "and deſtroy the Princes that ſhould hinder him. His "Scholar Muntzer raiſed an army of 4000 boors and

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* Hiſt. and Crit. Dict.

“ tradeſmen, in Suabia and Franconia to maintain his maſter's dreams, and made himſelf King, in Munſter, of the Anabaptiſts, whoſe Viceroy was Kupperdolin. But that fantaſtical monarchy was ſoon deſtroyed; the town was taken after eleven months ſiege, where the King and his Viceroy, with their chief officers, were put to death. Their tenets were; that Chriſt was not the ſon of Mary, nor true God; that we were righteous, not by faith in Chriſt, but by our own merits and ſufferings. They rejected original ſin, Baptiſm of Infants, communion with other churches, Magiſtracy among Chriſtians, oaths, and punitions of malefactors. They refuſed to ſwear allegiance to Princes; and held that a chriſtian may have many wives; and that he may put away his wife, if ſhe be of another religion, and marry another; That no man muſt poſſeſs any thing in proper; that rebaptization may be uſed; that before the day of Judgement the godly ſhould enjoy a monarchy here on earth; that man had free will in Spiritual things; and that any man may preach and give the ſacraments*.” The ſame Author gives us the following liſt of their different ſects and denominations. “ Some are called *Muntzerians* from Muntzer who raiſed, the boors in Germany againſt their Lords. He taught that all things ſhould be common. 2. *Separatiſts*, from ſeparating themſelves from the things of the world 3. *Cathariſts*, from thinking themſelves more *pure* than others, therefore deny original ſin, nor will they pray: *forgive us our ſins.* 4. *Apoſtolicks*, who like the Apoſtles, go without ſtaff or ſcrip, up and down the world, preaching. 5 *Enthuſiaſts*, who pretend revelations, and brag they have the gift of prophecy. 6. *Silents*, who place all their holineſs in ſilence. 7. *Adamiſts*, who believe that the wearing of clothes is a curſed thing, therefore they affect nakedneſs. 8 The *Georgians*, ſo called from David George the familiſt, who boaſted that he was greater than Chriſt. 9. *Liberi* who think they are made free by Chriſt from payment of taxes or debts, and free from obedience to hu-

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* View of all Religions.

“ man law. 10. *Hutites*, ſo called from one Huta who denied Chriſt's divinity, and made himſelf the only ſon of God. 11. *Melchioriſts*, ſo named from one Melchior of Straſburg who (denied that the ſon of God had truly taken fleſh from the Virgin Mary): 12. Mennoniſtes, ſo called from Mennon a Frizelander. 13. *Beuchel-dians*, ſo called from their Author; theſe affirm Polygamy to be a holy kind of life. 14. *Auguſtinians*, from one Auguſtine, a Bohemian, who bragged he was the firſt that opened paradiſe for himſelf and his followers. 15. *Servetians*, ſo called from Servetus the Arian, who was burned at Geneva, (at the inſtigation of Calvin) for denying Chriſt's divinity. Theſe will not baptize children, till they be thirty years of age. 16. *Denkians*, from one Denkius their Author, who with Origen would have the wicked and the Devil ſaved. 17. *Munſterienſes*, ſo called from Munſter, the town where John of Leyden their king reigned, who taught that he had a commiſſion from heaven to take many wives. 18. *Libertines*, who made God the Author of ſin, and denied the reſurrection. 19 *Deorelicti*, who rejected all means, and relied only upon God. 20. *Semper orantes*, who with the old Euchytes are ſtill praying, thinking they are tied to no other duty*.” If you are ſurpriſed to find ſo many diviſions and contradictory opinions, among the Anabaptiſts, Mr Robinſon will tell you the reaſon. For in anſwer to this charge, that “the Anabaptiſcal error of rejecting all clerical authority *is the cause of a thousand heresies, schisms, divisions and scandals*,” he does not deny the fact, but ſays: There is one grand principle, in which all Baptiſts agree, from which their variety proceeds, and which, it cannot be denied is a bottom of truth on which the charge is founded. By requiring every individual *to judge for himſelf*, as a qualification for communion with them; by giving each the holy Scripture, as the only and ſufficient rule of Faith and practice; by holding themſelves *all* competent to judge of the nature and evidences of the Goſpel; by affirming that they are accountable only to God,

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* Sect. XII. q. 1.

"for the uſe they make of their reaſon; and that every "man who has a talent is obliged to make uſe of it, they "reduce a prieſt to a mere tutor, and ſo, effectually ſubvert all Clerical authority. Various as they are, they "all unite here *."

*P.* Our Engliſh Anabaptiſts diſclaim any deſcent from thoſe obnoxious characters of Germany, deſcribed by Bayle and Roſs; and pretend they originated from the Mennonits or Minniſts of Holland, who proteſted againſt the ſeditious doctrines and practices of thoſe of Munſter, teaching that the Kingdom of God conſiſted in humility, patience, and meekneſs. At any rate it would be extremely unjuſt to charge any ſociety or Church, with the cruelties, errors and extravagancies of their Predeceſſors and Founders.

*C.* I ſhould think it indeed a moſt atrocious injuſtice to charge our Engliſh Anabaptiſts with all the errors and follies of the firſt Founders of their ſect. They have abjured moſt part of them; and now profeſs a *ſyſtem* of religion more reaſonable, than any of their predeceſſors, though not yet exempt from capital errors. And with regard to their *Political principles*, I readily, and cordially ſubſcribe to the character given of them by Mr Wall. "They that are now are as commendable, "as any other ſort of men are, for a ſober and grave, "quiet and peaceable way of living. They profeſs obe-"dience to the magiſtrates.—This character of obedient "ſubjects is what they now own and profeſs, and what "I hope, is the real ſentiment of moſt of them †." I alſo believe, with Mr Bayle, of all Anabaptiſts in general, that "They have by degrees undeceived themſelves, in "great meaſure. They brag no more of enthuſiaſm; "they do not oppoſe the orders of the magiſtrates: they "preach no more a total freedom from all manner of "ſubjection, and ſuch like things." When therefore I mention the atrocities of Muntzer, Stork &c. it is not with a view to throw the odium of thoſe actions, upon their followers, but merely to convince you, that men of ſo odious and abominable a character, can not be ſuppoſed

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* Chap. xxxiv. page 472.

† Part II. C. 8. No. 6.

poſed to have been ſet up, by almighty God to reform his Church; it being evident, they rather belonged to that Claſs of men to whom our Saviour ſays in the Goſpel: *Thou hypocrite, first cast out the beam out of thine eye; and then* ſhalt thou ſee *clarly, to cast out the mote, out of thy brother's eye* (a). As to what our Engliſh Anabaptiſts plead, that they are deſcended from the Minniſts of Holland, it is frivolous. For theſe being themſelves but a reformation of the German Anabaptiſts; if the Anabaptiſts of England are deſcended from the Minniſts, of courſe they muſt be deſcended from the Anabaptiſts of Germany. However I do not pretend that our Engliſh Anabaptiſts hold the ſame doctrines, as either their Dutch or German brethren; but merely that they are deſcended from them, and that they cannot trace their origin any higher, than thoſe infamous German fanatics.

*P*. But do you think that the profligate manners of a Reformer is a certain ſign that the Reformation he ſets up is not from God?

*C*. We do not ſee, that Almighty God ever choſe for his Prophets men of that character; or that he ever uſed ſuch, as his inſtruments, either in planting his Church, or propagating it among infidel nations. His Prophets, his Apoſtles, and thoſe great men who have converted nations to Chriſtianity, as St Patrick, Palladius, Auguſtin, Xavier &c. were all men conſpicuous for the purity and ſanctity of their lives. As to what regards the character of a *Reformer*, permit me to tell you, I can not call by that name, a man who revolts againſt the lawful ſucceſſors of the Apoſtles, who preaches without miſſion, and makes ſchiſms among Chriſtians, as the Founders of the Anabaptiſts did. But ſuppoſing, not granting, that Chriſt ſhould be pleaſed to interrupt that ſucceſſion of men, with whom he has promiſed to be *all days, even to the end of the world*, and to raiſe up a new order of preachers, a new miniſtry, a new Church, ſtill I maintain, that to bring about ſuch a revolution, he would never make choice of perſons living in the habitual breach of the moſt ſacred laws of his own Goſpel.

*P*.

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(a) Mat. vii. 5.

*P.* Are not there many individuals in your communion too, no better men than thoſe Founders of the Anabaptiſts were?

*C.* There are but too many in all Communions who are found guilty of theft, murder and other moſt heinous crimes. But thoſe profligate members of our Church are not its Founders; nor do we hold out men of this deſcription as ſet up by Providence to reform it. All ſuch are on the contrary regarded as the opprobrium and ſcandal of the Religion they profeſs, and in Catholic countries ſuffer by the ſentence of, Catholic Judges the puniſhment due to their crimes. Whereas the unhappy ſectaries we are ſpeaking of, gave themſelves out for Reformers of the Church of God, his new Apoſtles, his Prophets; and were looked upon as ſuch by the deluded multitudes that followed them.—It is acknowledged on all ſides, that in the Church of God, there will be ſcandals to the laſt day of the world (a). Therefore ſhould we pretend that the Anabaptiſts, or any other ſect, are not the Church of Chriſt, becauſe ſome individuals among them, and even ſome of their teachers now, may be a diſgrace to the Chriſtian profeſſion, it would be a very inconcluſive mode of reaſoning; and in that caſe, the argument might be retorted againſt us. But it is not any private member of their ſect, or any of their teachers at preſent, but their very founders whoſe profligate lives and ſcandalous exceſſes I give you as an additional argument, that their reformation was not from God. *Beware of falſe prophets which come to you in ſheep clothing, but inwardly they are ravenous wolves: Ye ſhall know them by their fruits* (b).

*P.* What then do you think of the Spiritual character and authority of thoſe who ſtyle themſelves the Paſtors of the Baptiſts.

*C.* They may aſſume what denomination they pleaſe; But they will never prove they are intitled to that denomination of Paſtors. Mr McLean himſelf juſtly obſerves, "This commiſſion (*teach* and *baptize*) is given only to "Teachers. All have not the ſcriptural character and

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(a) Mat. xiii. 30. 40. (b) Mat. vii. 15.

"qualifications neceſſary to that office. Though men "think themſelves qualified, nay though they ſhould actually be ſo, yet *if they are not called*, and ordained "according to the ſcripture rule, they cannot regularly "execute this commiſſion. *For how ſhall they preach*, "*except they be ſent*(a), either *immediately* by Chriſt "himſelf, as the Apoſtles were, or *by ſuch as He has* "*appointed* to judge of their qualifications, and to ſet "them apart for that work †." The Scriptural character of lawful paſtors of the Church is therefore to be *ſent* either by Chriſt himſelf, and this we call *an extraordinary miſſion;* or by thoſe he has appointed, to ſet them apart for the work of the miniſtry, which we call *an ordinary miſſion*, The paſtors of the Anabaptiſts at preſent do not pretend to have been ſent *immediately* by Chriſt himſelf, as the Apoſtles were. But have they been called and ſent by ſuch *as Christ has appointed to ſet men apart for the ministry*, and give paſtors to his Church in all ages? No.

*P.* That is the point you have to prove.

*C.* No man can claim the power of appointing Paſtors over the Church of God, in the name of Chriſt, but he who has himſelf been previouſly appointed, in the ſame regular manner, by another paſtor, to whom the paſtoral miſſion has been transmitted by his Predeceſſors, who have received it from the Apoſtles, and from Chriſt. The Anabaptiſts therefore vainly pretend, that their Paſtors have the *ordinary miſſion*, or that they have been called and ſent *by ſuch as Christ has appointed to judge of the pastoral qualifications, and to set men apart for the work of the ministry*, except they can ſhew a *ſucceſſion* of Anabaptiſt Teachers in all ages, keeping up *a standing ministry*, teaching and baptizing *all days*, through whom that original miſſion, firſt communicated by Chriſt to his Apoſtles, might have deſcended to them. But I have ſhewn you that there never exiſted any Anabaptiſt Church, any Anabaptiſt Teacher, nor even a ſingle individual of that profeſſion, in any corner of the world, for about fifteen hundred years after Chriſt.——Conſequently the Paſtors of the Anabaptiſts are not deſcended from the Apoſtles——Conſequently they have not been ſent by thoſe who had the original miſſion——Conſequently they have no miſſion at all——Conſequently they are not Paſtors—What then are they? You know what our Lord himſelf ſays of ſuch, as uſurp that ſacred Office. His words are awful indeed, and muſt ſtrike terror into the hearts of all to whom they allude: Verily, verily I ſay unto you: He that entereth not by the door into the Sheep-fold, but climbeth up another way, the ſame is a THIEF and a ROBBER. Jo. x. 1.

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(a) Rom. x, 15.

† Page 13.

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# CONVERSATION II.

## *MODE of BAPTISM.*

## DIVINE INSTITUTION OF *POURING and SPRINKLING.*

*Proteſtant.* THE practice of Infant-Baptiſm is not the only thing in which our Engliſh Anabaptiſts differ from other Chriſtians, with reſpect to this Ordinance. They alſo condemn their mode of adminiſtrating it, pretending that *dipping* alone is valid Baptiſm.

*Catholic.* That is a very bold aſſertion, and tends to nothing leſs, than to *unbaptize* and *unchriſten* all Churches where *dipping* is not uſed, ſuch as moſt Catholics, all Lutherans, all Preſbyterians, the whole Church of England, and many among the Greeks who, in danger of death, are baptized by affuſion. But in this point the Anabaptiſts do not agree among themſelves. Thoſe of Holland baptize by pouring. "The Candidate kneels, "the miniſter holds his hands over his head, the deacon "pours in water, which runs through on the top of the "head *." Even in England, though they generally uſe *dipping*, ſome admit to their communion, and the Lord's ſupper, people that have never been dipped, without rebaptizing them, and this they call *mixed communion*; others

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* Mr Robinſon's hiſt. of Bap. c. xxxviii.

thers ſtiffly require *rebaptization* in all that have not been baptized by *dipping*.

*P*. They do ſo, upon this ground that Baptiſm eſſentially conſiſts in *dipping*; and, that without dipping, there is no Baptiſm at all.

*C*. But they are miſtaken. Baptiſm as to the exterior ſign, is a *Laver* or *Waſhing*. Chriſt *loved the church and gave himſelf for it, that he might ſanctify and* cleanſe, *it with the* Waſhing *of* water, *by the word* *. *Our Saviour—ſaved us by the* Waſhing of *regeneration* †. Conſequently for a valid adminiſtration of Baptiſm, nothing more is required than application of water to the body of the perſon to be baptized, by way of *waſhing*. But the way in which this waſhing is to be performed, whether by *ſprinkling*, *pouring*, or *dipping* is indifferent.

## *Whether the word* BAPTIZE *means eſſentially a* DIPPING.

*P*. ALL Anabaptiſts confidently aſſert that the word *baptize* ſignifies *dipping*, *immerſion*, *burial under water*, and nothing elſe. " I have carefully obſerved, a conſiderable time, ſays Mr Gale, (how the word *baptize* is " uſed among the Greeks); and aſſure you, I never " found it *once* uſed, to ſignify to *pour* or *ſprinkle*, or " *any thing leſs than dipping*. And I may challenge any " man to ſhew me a ſingle inſtance of it, except in ſome " Eccleſiaſtical writers of the latter corrupt times ‡. " No inſtance, ſays Mr McLean, has yet been produced " either from Scripture, or any ancient Greek Writer where it muſt neceſſarily bear another ſenſe ||."

*C*. I hope to ſhew you preſently in thoſe very texts produced by Mr Gale, and other Anabaptiſts, that the word *baptize* has been uſed, by ſome of the beſt Greek

Writers,

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* Eph. v. 25, 26.

† Tit. iii. 5.

‡ Let III. p. 94.

|| Commiſsion given by J. C. &c. page 109.

Writers, to ſignify *ſomething elſe than dipping*; and that, in certain places which I ſhall point out to you, it muſt *neceſſarily* bear another ſenſe. But before I come to the direct proofs of my aſſertion, give me leave to aſk you, by the way, of what ſervice ſo many citations from Lycophron, Sophocles, Homer, Pindar, Eurypides, Ariſtophanes, Ariſtotle, Callimachus, Plutarch, &c. &c. &c. produced by Mr Gale, can be to you and to ſo many others, who underſtand nothing of the Greek language? You muſt of neceſſity, rely upon the learning, judgment, and honeſty of the tranſlator. But without denying Mr Gale any of theſe commendable qualities, I ſhall make free to obſerve, that he has not been very ſcrupulous in the tranſlating of his authors. For inſtead of rendering the Greek *Bapto* and *Baptizo*, by the Engliſh word *to Baptize* as he ſhould have done, that ſo his Engliſh readers might be able to judge, in what ſenſe theſe expreſſions are uſed in the original, he has almoſt always ſubſtituted for it ſome other expreſſions, which ſuited his purpoſe better, as *to dip, to overwhelm;* and thus forced his own meaning, upon the greateſt part of his readers who, being ſtrangers to the Greek language, have not the means of diſcovering the infidelity of his tranſlation. Beſides do you not ſee ſome ſort of inconveniency in referring the deciſion of this important controverſy concerning the nature of a Chriſtian ordinance, to the authority of profane and Pagan Writers. Does it not excite pity to ſee a cobler, a baker, a carpenter, or a poor ignorant old woman referred to Homer, Ariſtotle and Plutarch, in order to aſcertain whether they have been validly baptized. A far ſhorter and much ſurer way for them is to conſult the Church which, having received from Chriſt the commiſſion of baptizing: *Go ye, baptizing* &c, muſt know how to do it, and can never forget. For, *Behold I am with you all days, even to the end of the world**.

*P.* You promiſed to ſhew me, in the very citations of Mr G., the word *baptize* uſed in another ſenſe than dipping.

C.

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* Mat. xxviii. 19.

*C.* Yes: but I ſhall firſt take notice of this remarkable conceſſion of that gentleman. After having cited ſeveral greek paſſages, in which he accommodates the word bapto and baptizo, the beſt he can to the ſupport of his cauſe, by ſubſtituting ſome other word in the tranſlation, he ſays; "There are other paſſages,—which ſeem "however to leave a little more room, for the objections "of our Adverſaries; where, though indeed the word "*baptize*, is uſed, it appears by other circumſtances, that "*the writer could not mean dip by it.**" But if the writer, in thoſe paſſages, *could not mean dip*, of courſe the word *baptize*, which he uſed to expreſs what he meant, muſt ſignify ſomething different from *dipping*. And when Mr G. allows ſo much, I think it is not only giving *a little room* for the objections of his Adverſaries, but yielding up his cauſe altogether; and retracting his former aſſertion, viz. that *baptizing is dipping, and nothing elſe.* For, what can be more contradictory than theſe two propoſitions: *I never found the word* baptizing *once uſed to ſignify any thing leſs than* dipping.—*However there are passages, where though the word* baptize *is used, the writer could not mean* dipping *by it.* Now let us examine thoſe texts of Greek Authors in which, upon Mr G.'s own confeſſion, the writer, though uſing the word *baptize*, yet *could not mean dipping*. I ſhall begin by this verſe in the *Battle of the Mice and Frogs*, (a ludicrous poem which ſome attribute to Homer, others to Pigres) where the Poet, ſpeaking of one of the champions, who had received a deadly wound, and had jumped into a Lake, ſays: "He breathleſs fell, and the Lake "was *baptized* with blood †." Mr G. alſo quotes a paſſage of Ariſtophanes, where Magnes, an old comedian of Athens, is ſaid to "Shave his face, and *baptize* it with "tawny waſhes." In theſe two inſtances it is clear, that the word *baptize* cannot poſſibly ſignify *to dip.* "For "what can be more ridiculous, as Mr G. himſelf ob- "ſerves, than for a man ſeriouſly to talk of dipping a "lake or river in blood, or of a Lady's dipping her face "in vermillion, when ſhe adorns it with artificial co-

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* Letter. III. p. 304.

† Ver. 218.

"lours? which on the contrary, 'tis known, muſt be "moſt carefully laid on[‡]."

*P.* Mr G. "readily grants the words, as they ſtand "in the paſſages referred to, are not literally true; and "if it could be imagined ſays he, the authors intended "they ſhould be literally underſtood, they would ap"pear very ridiculous, and deſerve the utmoſt con"tempt[†]." But he pretends they are uſed by thoſe authors, in a figurative ſenſe; and that, ſuppoſing the particles *as if*, or *as it were*, to be here underſtood by the Poet, to qualify *the ſeeming extravagance* of the expreſſion, then "the ſenſe would run very clear thus: "*the lake was*, as it were, *dipped in blood.* Whether "you'll allow this criticiſm or not, adds Mr G., you "cannot but ſay, nothing could render the paſſage more "expreſſive, or the ſenſe more natural and eaſy[*]."

*C.* What you may think yourſelf of Mr G.'s criticiſm, I do not know; for my part I do not reliſh it at all. It ſeems to me that the addition of thoſe particles, *as, if*, or *as it were*, is not ſufficient to qualify *the real extravagance* of his interpretation; and that to ſay, *a lake was*, as it were, *or* as if *it had beed dipped in blood*, is ſtill an abſurdity.

*P.* Can you produce any other paſſage, in which the word *baptize* muſt neceſſarily ſignify ſomething elſe than dipping?

*C.* Mr Gale has himſelf cited this text of the ſeptuagint: *He who has been* baptized, *becauſe of a dead body, and toucheth it again, what availeth his waſhing*[||]? In which the word *baptize* cannot ſignify *dipping.* For the purification preſcribed by the Jewiſh Law, for thoſe, who had touched a dead body, was not performed by *dipping*, but by *sprinkling. A clean perſon ſhall take hyſſop, and tinge it in water, and ſprinkle it upon his tent, and upon all the veſſels, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead, or a grave. And the clean perſon ſhall ſprinkle upon the unclean on the third day and on the ſeventh day*[§]. Mr

G.

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[‡] Let iii. p. 107.

[†] Ibid.

[*] P. 97.

[||] Eccleſiaſticus xxxi. 30.

[§] Numb. xix. 18. 19.

G. allows that "there are other paſſages to the ſame "purpoſe, which either mention this *ſprinkling*, or plainly enough allude to it *."

*P.* Mr G. indeed cites this paſſage, and even ſays, that for ſome time it appeared to him a *very formidable inſtance* of *baptize*, being uſed to ſignify *to ſprinkle*: "But "ſays he, I ſoon found and corrected my miſtake; and "I think it is exceeding clear to any one, *who is willing* "*to ſee it*, that a further waſhing is neceſſary, beſides "theſe *ſprinklings*, and that this waſhing was the finiſhing of the ceremony. And this he proves to have been the caſe from this very verſe: *The clean perſon ſhall* ſprinkle *upon the unclean, on the third day and on the ſeventh day: and on the ſeventh day, he ſhall purify himſelf, and waſh his clothes and* bathe *himſelf in water, and ſhall be clean at even* †.

*C.* Well, but this laſt purification, by *bathing* in water was not performed by the perſon, who had touched a dead body, but by him who had *ſprinkled* him, as appears from the text itſelf. It was in this manner Mr G. himſelf underſtood it at firſt, when this text appeared to him ſo *formidable an argument* againſt the neceſſity of dipping. But becauſe he was willing to ſee it in a different light, the new ſenſe he fixed upon it became to him *exceeding clear*. But to others, who are only willing to ſee what is really in the paſſage, it will appear that it was the clean perſon, or the *ſprinkler*, who after having *ſprinkled* the unclean, was himſelf obliged to *bathe*, and to waſh his clothes in water; and not the unclean. For we have it expreſsly in the next verſe but one; *It ſhall be a perpetual ſtatute unto them, that he that ſprinkleth the water of ſeparation, ſhall waſh his clothes.* ‡.

*P.* But "it cannot be reaſonably imagined, ſays Mr "G., that the Prieſt by barely purifying the unclean, "ſhould need ſo much greater waſhing and purification, "than the unclean himſelf ||.

*C.* Almighty God preſcribed a greater purification,

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* Let. IV. p. 146.

† Ver. 19.

‡ Ver. 21.

|| Ibid p. 147.

for the Prieſt than for the unclean, in order to ſhew that he required from him a higher degree of ſanctity, than from the reſt of his people; juſt as in another place, he ordained that the *ſin-offering* of ignorance for the Prieſt, ſhould be a bullock[*]; the ſame as for the *whole congregation*[†]; whereas for any one of the people, even for *a ruler*[‡], a kid was ſufficient[||].

*P.* If you compare thoſe texts under debate with Levit. xi. 31, 32, " which ſpeaks of the ſame thing, viz. " of pollution contracted by touching that which is dead, " and ſays, the thing ſo polluted *muſt be put into water*," it will appear that the man himſelf, who by touching a dead body had contracted an impurity, was alſo to *bathe* in water. For " it cannot be thought, as Mr G. obſerves, " that the perſon touching the dead was leſs defiled, than the " veſſels which touched the ſame, or were only in the tent " with it, which were not only to be *ſprinkled* as Numb. " xix. 18., but alſo *to be put into the water;* Levit. xi. 32[§]."

*C.* Mr G. is here totally miſtaken, in affirming that the pollution mentioned, Levit. xi. which required the *bathing* or the putting of the thing into water, was *the ſame*, as the pollution, mentioned Numb. xix. which was performed by *ſprinkling*. In this latter place, the pollution of veſſels and other utenſils was contracted, by their merely being in the ſame tent with a dead body, ver. 14, 18,; Whereas in the former, viz. Levit. xi., the pollution of the veſſels, which required their being put into water, was contracted by the falling of the carcaſs of a beaſt upon them; Ver. 32., which was accounted a greater pollution than the former. It is falſe therefore, that the veſſels which happened to be in the tent of a man, who died in it, were to be *put into the water*, as Mr G. affirms; of courſe the argument, which he builds upon this falſe ſuppoſition, falls to the ground.

*P.* Have you any other argument to prove that they who had touched a dead body were only *ſprinkled* and not *dipt*.

*C.* I refer you again to Numb. xix. 19, where it is ſaid, that *the clean person shall sprinkle upon the unclean, on the third day, and on the seventh day;* and *that on the seventh day, he shall purify himself* &c.; whence it appears, that ſince the unclean was *ſprinkled*, on the ſeventh day, he was not *bathed*; for it is not probable that he would have undergone two purifications, the ſame day. Beſides, if the unclean perſon had *bathed* himſelf, on the ſeventh day; then this *bathing* would have been conſidered as the *great purification* of the unclean; and the *ſprinklings* that went before, only as preparatory waſhings: and in that caſe, one ſhould ſay that the unclean were purified by *bathing*, rather than by *ſprinkling*, ſince *bathing* had been the *finiſhing* of the purification. Yet the ſcripture always repreſents the purification of the unclean, as being effected not by *bathing*, but by *ſprinkling*, *Becauſe the water of ſeparation was not* ſprinkled *upon him, he ſhall be unclean* (a). *The water of ſeparation has not been* ſprinkled *upon him, he is unclean* (b). *If the blood of bulls and of goats, and the aſhes of an heifer,* ſprinkling *the unclean, ſanctifieth to the purifying of the fleſh, how much more ſhall the blood of Chriſt* &c. (c). Beſides, Eccleſiaſticus does not ſay: *he that baptizeth himſelf,* becauſe of a dead body; but *he who is baptized*; which denotes a purification performed upon the unclean by another, and not by himſelf; now the *bathing* mentioned Numb. xix, 19, was performed by the perſon himſelf. Therefore the *Baptiſm* mentioned by Eccleſiaſticus, does not refer to this *bathing*, but to the *ſprinkling*, which was performed by the prieſt, upon the unclean. Here then we have the word *Baptiſm*, uſed, in the ordinary language of the Jews, to expreſs a rite of purification, which was performed not by *dipping*, but by *ſprinkling*. *He who has been* baptized, *becauſe of a dead body, and toucheth it again, what availeth his waſhing.*

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[*] Lev. iv. 3. [†] Ver. 14. [‡] vi. 23. [||] vi. 28.

[§] Let. IV. page 148.

*P.* I expect you will produce ſome other paſſages, wherein *baptize* is taken for ſomething elſe than *dipping*.

C. Mr G. has himſelf helped me to another text of the Septuagint, where Daniel ſpeaking of king Nabuchodonoſor ſays: *His body was* baptized *with the dew of heaven.*

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(a) Numb. xix. 13. (b) v. 20. (c) Heb. ix. 13.

*heaven* (a). Which the Engliſh tranſlator renders: *hi body was wet* (b). Here the word *baptize* muſt neceſſarily bear another ſenſe than *dipping*, ſince it cannot be ſaid that Nabuchodonoſer was *dipped* in the dew.

*P*. Mr G. removes this difficulty, by obſerving that the dew is very abundant in thoſe Eaſtern countries.

*C*. I allow that: but let the dew be ever ſo abundant, yet it is evident, the degraded Monarch was not *dipped* into it; but the dew *fell* upon his body, as it does upon every thing that lies expoſed to it.

*P*. That is true, if you take the word in the literal ſenſe; but Mr G. and all the Anabaptiſts, will tell you, it muſt be here underſtood figuratively, *as if*, Nebuchadnezzar had been *dipped* in the dew.

*C*. It does not appear that the Septuagint, in relating a ſimple fact, did uſe the word *baptize* in a figurative ſenſe. But ſuppoſe they did; even in this ſuppoſition I maintain, that the word in this place cannot poſſibly ſignify *to dip*. For they do not ſay, that the King was *baptized* IN the dew, but that he was *baptized* BY or WITH the dew. Now if *baptize* ſignified *dipping*, even uſing the word figuratively, they ſhould have ſaid: the King was dipped IN the dew. In fact, in all figurative ſpeeches, Let the figure be ever ſo bold, the natural conſtruction or primitive turn of the phraſe is always preſerved. We ſay, for example; an author dips his pen *in* gall; a man is plunged *in* grief, immerſed *in* debt, or buſineſs, preſerving the particle *in*, which is the natural and neceſſary attendant of the verbs *to dip*, *to plunge*, *to immerſe*, though theſe verbs are taken here figuratively; and it would be moſt ridiculous to ſay, under pretext of a metaphor; he dips his pen *with* gall; he is plunged *with* grief, and immerſed *by* buſineſs. Therefore, ſince Nabuchodonoſor is ſaid to have been baptized WITH or BY the dew, it follows that the word *baptize* in this paſſage, let it be uſed figuratively or not, muſt neceſſarily bear another ſenſe than *dipping*.

*P*. I do not know what the Anabaptiſts can poſſibly oppoſe to this argument. For Mr McL. uſes exactly the ſame way of reaſoning, though to a different purpoſe. "*Baptize*, ſays he, ſignifies properly *to dip, plunge* or *immerſe*, and that in diſtinction from every other mode "of Waſhing.—Neither the word *pour* nor *ſprinkle* make "ſenſe, when ſubſtituted in the place of *baptize*. For "the original expreſſion is always baptizing *in* or *into* "a thing.—For perſons cannot be ſprinkled or poured "*into* water, though they may be dipt or immerſed *into* it *." The reaſoning therefore is perfectly the ſame. Only, this gentleman pretends that the original expreſſion is always baptizing *in* or *into* a thing, which is a miſtake, ſince in the text of the Septuagint which you have juſt quoted, *baptize* is followed by the particle *with* or *by*.

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(a) Dan. iv. 30. (b) v. 33.

C. Thus, *in the net, which they hid, is their own foot taken* (a) For now, we may retort Mr McL's argument in this manner: "Since perſons cannot be dipt *with* a "thing, though they may be dipt *into* it; Nabuchodonoſor, who is ſaid to have been baptized WITH the "dew, of courſe was not dipt *into* it; conſequently "*baptizing* in this place cannot ſignify *to dip*," which is ſufficient to confute this falſe aſſertion of the ſame Author, that, "no inſtance has yet been produced either from "Scripture, or any ancient Greek writer, where it muſt "neceſſarily bear another ſenſe †."

*P.* A few more inſtances of the word *baptize*, followed by the particle *with* or *by*, would greatly contribute to convince the Anabaptiſts, that *baptizing* ſignifies ſomething elſe than *dipping*.

*C.* The Septuagint uſe the word baptize with the particle *by* or *with* in the following paſſages—*Ye ſhall take a bunch of hyſſop, and baptize it* WITH *the blood that is at the door* (b). *The Prieſt ſhall* baptize *his finger* WITH *the blood of the calf* (c). *The Prieſt ſhall* baptize *his right finger* WITH *the oil that is in his left hand* (d). I know that your Engliſh tranſlation has the word *dip* in theſe places, inſtead of *baptize*; but it is from the Greek we are to argue, concerning the real meaning of

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* Page 109.

(a) Ps. ix. 15.

† Page 109.

(b) Exod. xii. 22.

(c) Lev. iv. 17.

(d) xiv. 16.

a Greek word, not from a tranſlation. Since then in the Greek of the Septuagint, the word *baptize* is here followed by the particle *with*, which cannot tally with the ſignification of *dipping*, it follows that in theſe paſſages it is taken by them, for ſomething elſe than *dipping*. As to profane Authors, Diodorus Siculus *. Speaking of the Nile, when it overflows its banks, ſays: *many of the land animals periſh, being overtaken, and* baptized BY *the flood.*—Plutarch, in his Morals, ſpeaks of a man being *baptized* WITH *an accumulation of affairs.*—And St Chryſoſtom, of being *baptized* BY *a multitude of cares.*

*P.* That is really ſurpriſing! Theſe three laſt places are quoted by Mr Booth, an Anabaptiſt writer, with a view of ſhewing that *baptize* ſignifies *to dip!*

C. I ſhall add this figurative expreſſion of M. Antoninus, quoted by Mr Gale. *The mind is* baptized BY *its thoughts;* that is to ſay, receives its tincture and prevailing temper from the thoughts it generally entertains. In this paſſage, as in the texts above, the word *baptize* being followed by the particle *by* or *with*, can not ſignify to dip.

*P.* Is the nature of the particles *with* and *by*, which ſometimes follow the word *baptize*, the only argument you have that it does not always ſignify *to dip?*

C. The ſame may be ſhewn from a particular acceptation, or uſe of that word, in the beſt Greek writers, which is altogether incompatible with the idea and ſignification of *dipping*. For they ſometimes transfer the action expreſſed by the word *baptize*, to inanimate beings, ſaying for example, as we have juſt ſeen, that "Animals "are *baptized* by a river: a man by an accumulation of "affairs; the mind by its own thoughts;" whereas the action expreſſed by the word *to dip*, can never be transferred to ſuch beings. For it is an animal action, or the act of a living being, which, in no propriety of ſpeech, can be attributed to *thoughts*, to *affairs*, to a *river*. You may ſay, you have been dipt *into* a river, but not *by* a river; immerſed *in* affairs, but not *by* affairs, plunged *in* grief, but not *by* grief. The ſame will appear ſtill more ſtrikingly in the following texts. We read in the Septuagint: "Iniquity *baptizeth* me (a)."—In Heliodorus cited by Mr Booth: "Thy misfortunes *baptize* thee."—In Ariſtotle cited by Mr Gale: "If it is preſſed, it "*baptizeth* and colours the hand."—In Marcus Antoninus: "The habit or frequency of the thoughts *baptizes* "the mind." Here evidently *baptizing* can not be equivalent to *dipping*. For it would be ridiculous to ſay, "Ini-"quity *dips* me, the thoughts of a man, *dip* his mind." A man may be plunged into a river, but the river will never dip him. Yet the Greeks as you ſee, uſed the word *baptize* in this latter ſenſe; a manifeſt proof, not only that *baptize* does not always ſignify to *dip*, but alſo that ſometimes it muſt neceſſarily ſignify ſomething different from *dipping*.

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* Lib. I. Chap. 36.

*P.* I recollect to have ſeen thoſe different paſſages, in Mr G. and Mr B.: but as the word *baptize*, as well as the particle *with* or *by* have ſeldom been preſerved in the tranſlation, I could not know what the ſenſe of the original was.

*C.* For a further proof, that *baptize* is not always taken for *dipping*, I ſhall produce two Paſſages more; the one, from Origen; the other, from Ariſtotle. Origen addreſſing himſelf to the Phariſees, who were ſurpriſed that John *baptized*, after having confeſſed that he was neither the *Christ*, nor *Elias*, nor *the Prophet*, ſpeaks thus; "Whence were you led to think, that Elias, when "he ſhould come, would *baptize*, who in Achab's time, "did not *baptize* the wood upon the altar, which required "a waſhing, in order that on the Lord's appearing in "fire, it might be burnt. For he ordered the Prieſts to "perform that. He therefore, who did not himſelf then "*baptize*, but aſſigned that work to others, how was it "likely that he ſhould *baptize*, when he was to come ac-"cording to Malachy's prediction *." Here certainly the word *baptize* cannot denote the action of *dipping*. For the order given by Elias was not to *dip* the wood, for the ſacrifice into water; but *to fill four barrels with water, and* pour *it* on *the burnt-ſacrifice, and* on *the wood* (a).

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(a) Is. xxi. 4.

* Com. in Jo.

*P*. That is very clear. What is the paſſage from Ariſtotle?

*C*. Speaking of ſeveral ſtrange narrations, he ſays: "They relate concerning the Phœnicians who inhabit "Gadeira, (now Cadiz) that ſailing beyond the pillars of "Hercules, with an Eaſt-wind, they came in four days "to certain deſert places, full of bulruſhes and ſea-"weeds; which, when the ſea is at ebb, are not *baptized*; "but when it is flowing tide, are overwhelmed*." Ariſtotle certainly does not mean, that thoſe places were not *plunged into* the ſea, at ebb; but that the ſea did not *reach* them; or at the moſt did not cover them: which forced Mr G. to make this remarkable confeſſion, viz. that "The word *baptize*, perhaps, does not ſo "neceſſarily expreſs the action of putting under water, "as in general a thing's being in that condition, *no matter* "*how it comes ſo*; whether it is put into the water, *or* "*the water comes over it*; though indeed to put it into "the water is the moſt natural way, and the moſt com-"mon, and is therefore uſually and pretty conſtantly, but, "it may be, *not neceſſarily* implied†." It is true Mr G. uſes here a reſtriction *perhaps*, and *it may be*; but neither the paſſage of Ariſtotle nor that of Origen are ſuſceptible of ſuch a modification. For it cannot be ſaid of the wood laid upon the altar by Elias, that *perhaps* it was dipt in water, nor of the land ſpoken of by Ariſtotle, that *perhaps* it was plunged into the ſea. It is moſt certain they were not ſo. Therefore it is alſo moſt certain, that the word *baptize* does not neceſſarily expreſs the action of putting under water. Whence it follows 1. that, when Chriſt commanded his Apoſtles to *baptize*, he did not for that command them to *dip*. 2. That *immerſion* is not a neceſſary mode of *Baptiſm*. 3. That the Anabaptiſts, who, from the bare ſignification of the word *baptize*, reject every other mode of baptizing as invalid, and rebaptize all thoſe who have not been baptized by *dipping*, are guilty of a moſt ſacrilegious temerity, in attempting to repeat an ordinance, which of its nature ought never to be given but once.

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(a) 1 Kings xviii. 33. * De Mirab. † L. iii. p. 117.

*P.* Mr G. foreſaw the conſequences that might be drawn from this paſſage of Ariſtotle, againſt his ſyſtem of the neceſſity of dipping, and has therefore taken care to obviate them. "The word *baptize*, ſays he, being "uſed here to ſignify that, the Land was under water, by "the waters coming in upon it, and not by its being put into "the water, ſome perhaps may think it a conſiderable "objection. But it will be found of no advantage to our "Adverſaries, if it be obſerved, that it here *neceſſarily* "and *unavoidably* imports, to be *under water*, or to be "*overwhelmed*, or covered with water; which no way "ſuites our Engliſh Pædo-baptiſts*."

*C.* Since *baptize* in this place, upon Mr Gale's own confeſſion, expreſſes the water's coming upon the land, and not the Land's being put into it: it follows, that in this place, it does not, *it cannot* ſignify *to dip*. To ſay then, that this paſſage forms a *conſiderable objection* againſt the ſyſtem of the Anabaptiſts is not enough, for it totally overthrows it; by ſhewing the falſity of this aſſertion: *Baptiſm is dipping, and nothing elſe*, on which this new fangled ſyſtem is entirely grounded.

*P.* But if the word *baptize*, in this place, imports to be *under*, and *overwhelmed* with water, it is no wiſe favourable to our method of Sprinkling or pouring.

*C.* It is more probable that the meaning of Ariſtotle in this place is, that the coaſt he ſpeaks of, when the ſea is at ebb, is not ſo much as *wetted* by the ſea, becauſe the ſea then does not even reach it, but is overwhelmed, when it is flowing tide. For he ſeems to oppoſe theſe two words, *baptizing* and overwhelming. *The coaſt when the ſea is at ebb, is not* baptized, *but when it is flowing tide is* overwhelmed. However, though in this place the word *baptize* ſhould ſignify to be *covered* with water, I maintain that it has not neceſſarily this ſignification. For the wood which, according to Origen, was *baptized* with water, was not overwhelmed by it; neither was Nabuchodonoſor buried under or overwhelmed by the dew with which, according to the Septuagint his body was *baptized.* Nay, even ſuppoſing what has already been proved to be falſe, that the word *baptize* means *dipping*, it would not neceſſarily follow that it implies a *total dipping*, or burial under water. For example, when our Lord ſaid: *He that* dippeth *his hand with me in the diſh* (a), &c. he did not mean, that both himſelf, and the Traitor dipt their *whole hand* into it. When you read in your Bible: *the Prieſt shall dip his right finger in the oil, that is in his left hand*(b); the ſenſe cannot be; *He ſhall* dip his *whole finger*; for the hollow part of the hand cannot hold ſuch a quantity of oil, as to cover and *overwhelm* the whole finger. And I ſuppoſe the Anabaptiſts ſpeak ſometimes, as other people do, of *dipping their pen in ink*,and yet do not mean that the *whole pen is buried* under the ink.

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* Page 116.

*P.* The Anabaptiſts make no difficulty to acknowledge, that *baptizing* does not neceſſarily import *a total dipping*. "That the word *baptize*, ſays Mr G., does not always "neceſſarily imply a *total immerſion*, or dipping the whole "thing ſpoken of; all over I readily allow*."

*C.* This is as much as giving up their cauſe. For now, if we take theſe two conceſſions together, they will furniſh us with an argument, in favour of *ſprinkling* and *pouring*, which it will be hard for them to anſwer. They acknowledge 1. "that the word *baptize* does not "ſo neceſſarily expreſs the action of putting under wa-"ter, as in general a thing being in that condition, *no* "*matter how it comes ſo*, whether it is put into the wa-"ter, or the water comes over it †." 2. "That the "word *baptize* does not always neceſſarily imply a total "immerſion or *dipping* the *whole thing* ſpoken of, all o-"ver ‡." It follows then, by a neceſſary conſequence, that when we bring water upon a perſon, by either *pouring* or *ſprinkling* though we do not cover him all over with it, we fulfil in his regard the ſignification of the word *baptize*; and may ſay, in ſtrict conformity to truth, that we have *baptized* him.

*P.* You will not deny however that the word *baptize* is uſed by Greek authors, in the ſignification of *drowning*, *overwhelming*, and the like; which ſeems clearly to imply the idea of *dipping*.

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(a) Mat. xxxi. 22 (b) Lev. xix. 16. * L. iv. P. 140.
† G's Lett. iii. p. 117. ‡ Let. iv. p. 140.

C. I allow it is *ſometimes* taken in that ſignification, but *not always*; and the Anabaptiſts have undertaken to ſhew, that it *always* ſignifies to *dip*. But even taking the word, according to this exaggerated ſignification of *drowning*, I ſtill deny that it does then neceſſarily imply a *dipping*. For when Diodorus tells us that the cattle were *baptized*, that is, *overwhelmed* and *drowned* by the overflowing waters of the Nile, which over-reached them, he does not mean the cattle were *dipt* into thoſe waters. When Iſaias ſays, in the Septuagint, that iniquity *baptized* him, his meaning is not that iniquity *dipt* him. And was not the whole world once *overwhelmed* and *drowned* by the waters of the flood? Yet this drowning was not effected by a *dipping* of the world into the waters of the flood, but by the *falling* of them *upon* it. Which makes it manifeſt that, even taking *baptize* in the moſt forcible acceptation of the word, it does not *neceſſarily* imply a *dipping*.

## *The word* BAPTIZE, *in the New Testament, does not imply* a dipping.

P. CAN you ſhew me that the word *baptize*, in the New Teſtament, does not always and neceſſarily imply a *dipping*, as the Anabaptiſts pretend it does?

C. Yes: there are ſeveral paſſages in the New Teſtament, in moſt of which *probably*, in ſome *evidently*, it has another ſignification than *dipping*; and in none of which, it muſt *neceſſarily* imply that ſignification.—Mat. iii. 11. *I indeed* baptize *you with water—but he ſhall* baptize *you with the Holy Ghoſt, and with fire.*—Chap. xxii. 22. *Are you able to be* baptized *with that Baptiſm, that I am* baptized *with.* Luke xi. 38. *When the Phari-*

*ſee ſaw it, he marvelled, that he* (Jeſus) *had not firſt been* baptized, *before dinner.*—Mark vii. 4. *Many other things there be, which they have received to hold, as the* Baptiſm *of cups and pots, braſen veſſels and of* tables. (In the margin *beds*, according to the Greek)—Heb. ix. 10. *Diverſe* Baptiſms, *and carnal ordinances, impoſed on them, until the time of reformation.* In all theſe texts, the Greek has to *baptize*, or *Baptiſm*: but from the circumſtances it appears, that it cannot be underſtood of *dipping.*

*P.* Could we not tranſlate the word *baptize*, by *dipping*, in the firſt of thoſe texts, you have juſt mentioned; as for ex. *I* dip *you in water,—but he ſhall dip you in the Holy Ghost, and in fire?*

*C.* No. We read in Scripture of the *pouring out* of the ſpirit *upon* Chriſt's diſciples (a); and of *purifying them, with fire* (b). But to *dip them in the Spirit*, and *in fire*, is quite an antiſcriptural phraſe.

*P.* Yet, Mr Booth pretends that *dipping* is the moſt proper and energetic ſenſe. in which *baptizing* can be taken in regard of this Baptiſm of the Spirit.

*C.* But how does he prove his aſſertion?

*P.* Theſe are his words. “ A certain writer, when “ ſpeaking about the different applications of electricity, “ for the cure of diſeaſes, ſays: *The first is the electri-* “ *rical bath, so called, because it surrounds the patient with* “ *an atmosphere of the electrical fluid, in which he is* plunged “ *and receives poſitive electricity.* This philoſophical do- “ cument, ſays Mr B., reminds me, of the ſacred hiſtori- “ an's language where, narrating the fact under conſider- “ ation Thus he ſpeaks: *And when the day of Pentecost* “ *was fully come—suddenly there came a sound from heaven,* “ *as a rushing wind, and it filled all the house where they* “ *were ſitting* &c.” Upon which he goes on obſerving, that “ if the Holy Spirit was *poured out*, and *fell upon* “ the Apoſtles and others, it was in ſuch manner, and to “ ſuch a degree, that they were like a patient in the “ electric bath, *as if* immerſed in it. Then he adds: “ Did “ our oppoſers thus conſider the term *pour*, in this con-

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(a) Acts ii. 17. x. 44, 45. xix. 6.

(b) Mal. iii. 2, 3.

“ nection; we ſhould not object; becauſe the primary “ and evident meaning of the word *Baptiſm* would “ be ſtill preſerved, in their explanation of its alluſive “ ſenſe (a).

*C.* I repeat that the Holy Ghoſt is always ſaid to have been *poured*, to have *fallen* or to have *come upon* the Apoſtles, and other diſciples. Now let the manner and degree of this *effuſion* be what it may, it muſt ſtill remain a *pouring out*, a *falling down* of the Spirit, *upon* them, and can never become a *plunging* of them into Him. In fact, if the primary and evident meaning of the word *baptize* were *dipping*, whilſt it is allowed that the Baptiſm of the Apoſtles by the Holy Ghoſt was effected by *pouring*, then the ſenſe of our text would be: *He ſhall* dip *you in the Holy Ghost, by* pouring *the Holy Ghost* upon *you*, which is ridiculous. There are indeed Learned Catholic Divines, and Interpreters, as Cornelius *a lapide*, Menochius and Tirinus, cited by Mr B*; who underſtand by this Baptiſm of the Holy Ghoſt, a *copious effuſion* of the divine Spirit; but though the *effuſion* was ever ſo *copious*, ſtill it was an *effuſion*, and not a *dipping*. But Mr B. would have it, that the Apoſtles were like a patient in the electric bath, *as if immerſed* in it. Let us ſee then of what this electric bath was compoſed. Was it made up of the *cloven tongues* that were *like as of fire?* No. Mr B. ſays nothing of that fire: and indeed how could the Apoſtles be ſuppoſed, to have been dipt into thoſe little fiery tongues, that *ſat upon* each of them? Was it made of the *ſound* that filled all the houſe, where they were ſitting? Exactly: this is Mr B's electric bath. A mere ſound! And *they were*, ſays he; *as if immerſed in it*. But it muſt be obſerved 1. That the diſciples were in the houſe, before the ſound came from heaven, therefore they can not be ſaid to have been immerſed into it. 2. Theſe words: *He ſhall baptize you with fire*, evidently allude, not to that *ſound* which filled the houſe, but to that fire which *ſat upon* each of them, and was a ſign of the *deſcending* of the Holy Ghoſt *upon them*.

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(a) I. Vol. Page 101.

* Page 103.

*P*. As to this text: *Are you able to be* baptized, *with that* Baptiſm *that I am* baptized *with;* though the word *dipping* would make here a very aukward figure, if it were tranſlated: *Are you able to be* dipt *with that* dipping *that I am* dipt *with;* yet Mr B. obſerves, that "the "Analogical ſignification of the word *baptize*, in this "place, to expreſs our Lord's unparalleled ſufferings, "would be ſo diluted as to become ridiculous, or unintelligible, were we to conſider the alluſion, as made "to the act of *pouring*, or of *ſprinkling* a few drops of "water upon any perſon."

*C*. Suppoſing our Saviour alludes in this place, to his ſufferings; pray, would the alluſion become ridiculous or unintelligible, if we ſhould ſay, that he was baptized, with them, *by the pouring down of* his Father's indignation *upon him*, on account of our ſins. Does not the ſcripture ſay, *The Lord has* laid on *him the iniquity of us all, he was oppreſſed* (a). But this text is commonly underſtood of the ſhedding of his blood: whence Martyrdom came afterwards to be called a *Baptiſm of blood*: and agreeably to this meaning, the ſcripture ſays that he *is clothed with a vesture* baptized *with blood* (b). Now it is certain that this Baptiſm was not performed by *dipping;* but by the *ſprinkling* or *running* of his blood over his ſacred body, in the garden of Gethſemani, and at the time of his flagellation, and upon the croſs.

*P*. What difficulty can there be in taking *Baptiſm*, for *dipping*, in this text of Mark: *The Baptiſms of cups, brazen veſſels, and of beds.?* Is it not natural to ſuppoſe, that the Jews, being ſo ſuperſtitious, would not content themſelves with a ſuperficial purifying of thoſe things, by *ſprinkling*; but would rather give them a thorough waſhing, by *immerſion?*

*C*. There is in the Goſpel, an alluſion made by our Saviour, to the mode uſed by the Jews, for the waſhing of their cups, which clearly indicates, that they only cleanſed the outſide of them; and conſequently did not dip them all over in water, as the Anabaptiſts do their Proſelytes. *Now do ye Phariſees make clean the outſide*

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(a) Is. liii. 67. (b) Rev. xix. 13.

*ſide of the cup, and the platter; but your inward part is full of ravening and wickedneſs* (a). In fact, had the Phariſees *dipt* their cups into water, they had made both the inſide, and outſide of them equally clean: and in that caſe, the alluſion made by our Saviour to their mode of waſhing their pots, had not been juſt. But ſuppoſing, not granting, that their cups and other ſmall utenſils were dipt: at leaſt it cannot be imagined, they had alſo dipt into water thoſe beds or couches, on which they lay at their meals. For thoſe couches were neceſſarily both large and heavy; and it had been difficult, not to ſay impoſſible, to have in every dining room veſſels of a ſufficient ſize to hold them. The ſize of thoſe water-pots mentioned, at the marriage in Cana, *that were set there after the manner of purfying of the Jews,* ſhews enough that *tables* and *beds* could not be plunged into them. For they *contained only two or three firkins a piece* (b). Here then we have the word *Baptiſm* uſed in the New Teſtament, to ſignify ſuch a purifying as could only be performed by *pouring* or *ſprinkling*. It is ſurprizing that none of the Anabaptiſts, whoſe writings have happened to fall in my way, have taken notice of this *Baptiſm of tables* or *beds;* not even Mr G., though he enlarged ſo much upon this text of St Mark. A man of his inventive turn, who could dip Nabuchodonoſor in the dew, and a lake in the blood of a frog, might perhaps have found means too, of dipping whole tables or beds in a water-pot!

*P*. Let us now come to the text, in which the *Phariſee* is ſaid to have *marvelled that Jeſus had not firſt been* baptized *before dinner*: could we not tranſlate that *Jeſus had not been* dipt?

*C*. No: For the rite, which our Lord had neglected, upon this occaſion, was undoubtedly the ſame which the Jews practiſed, according to the tradition of their Ancients, that is, a waſhing of their hands; *The Phariſees and all the Jews, except they waſh their hands oft, eat not* (c); The very ſame which his diſciples were accuſed, by the Scribes and the Phariſees, of tranſgreſſing. *Why*

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(a) Luke xi. 39. (b) Jo. ii. 6. (c) Mark vii. 3.

*Why do thy diſciples transgreſs the tradition of the Elders? For they waſh not their hands, when they eat bread* (a); Now this *waſhing* which our Lord had neglected was to be performed, by pouring water upon his hands. For the Greek original does not ſay; the Phariſee marvelled, that Jeſus *had not first baptized himſelf,* or *baptized his hands,* but that *he had not been baptized.* Beſides, the cuſtom of the Jews was to pour water upon the hands of perſons of conſideration. Thus Elias is ſaid to have *poured water on the hands of Elijah* (b). I know that Mr G. objects to this tranſlation; but the Septuagint, who knew Hebrew better than this gentleman did, and muſt have been acquainted with the manners and cuſtoms of their own nation, tranſlate this text in the ſame manner. Here then we have the word *baptize* uſed by St Luke, for an action which St Matthew and St Mark term *waſhing,* and which was performed by *pouring*; which ſerves to confirm what Mr G. has acknowledged, that "*baptize* does not ſo neceſſarily ex-"preſs the action of *putting under water,* as in general "*a thing's being in that condition, no matter how it comes* "*ſo,* whether it is put into the water or the water "comes over it *."

*P.* What have you to obſerve upon this text of St Paul to the Hebrews: *diverſe Baptiſms* &c.

*C.* I ſay, that theſe words refer to the different ſorts of *purifications,* uſed among the Jews, ſome of which were performed by *dipping,* though but ſeldom; others more frequently, by *pouring* or *ſprinkling*; Of thoſe of this laſt kind, St Paul takes particular notice, in the ſame chapter. *Sprinkling the unclean* (c). *He ſprinkled likewiſe with blood, both the tabernacle, and all the veſſels* (d).

*P.* St Paul, by *diverse Baptiſms,* may have underſtood a repetition of the ſame Baptiſm, performed by *dipping,* as if he had ſaid in other words; *many Baptiſms.*

*C.*

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(a) Mat. xv. 1, 2. (b) 2 Kings iii. 11.

* Page 117. (c) Ver. 13. (d) v. 21.

*C.* No: for the Greek word which St Paul uſes here, and is rendered by *diverse*, does not ſignify many things of the ſame kind, but different kinds of things. It is the ſame word he uſes, Rom. xii. 6: *Having gifts* differing, *according to the grace that is given to us, whether prophecy——or ministry.* As then St Paul, by *gifts differing*, does not mean the ſame gift beſtowed upon different men, or upon the ſame man, at different times; but gifts of a *different kind*; for which reaſon he ſays that *all members have not the same office* (a); ſo when he ſpeaks of *diverse Baptisms*, he does not mean the ſame purification repeated many times over, but different kinds of purifications, *differing*, according to the mode in which they were adminiſtered. Now *dipping*, though ever ſo often repeated, does not change its nature, three *dippings*, will never be three kinds of purifications: *differing* from one another as were thoſe gifts, mentioned by St Paul; whereas two purifications, the one performed by *dipping*, and the other by *sprinkling*, are really two kinds of purifications; conſequently may be called *diverse* purifications or *Baptiſms*. Here then we have the word *Baptism* uſed by St Paul, to denote the general action of purifying, which was ſometimes performed by *dipping*, and ſometimes by *pouring* or *sprinkling*; juſt as we maintain that our Baptiſm, being a rite of purification, may equally be performed, by *pouring*, *sprinkling* or *dipping*, and not by *dipping* excluſively.

*P.* All this will not convince the Anabaptiſts. They pretend that in Scripture, the word *baptize* is always followed by the particle *in* or *into*; whence they conclude, that in Scripture at leaſt, it always ſignifies *to dip*: "Neither the words *pour* nor *ſprinkle* make ſenſe, ſays "Mr McL. when ſubſtituted in the place of *Baptize*. "For the original expreſſion is always *baptizing in* or "*into* a thing. For inſtance, *in* or *into* Jordan, in water, "*in* the Holy Ghoſt; *into* the name, *into* Moſes, *into* "Chriſt, *into* his death*." It appears, ſays Mr B., "that the word *baptize* is connected with ſuch particles "*in* and *into*, as forbid our concluding, that either *waſh*,

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(a) Ver. 4.

* Page 109.

“ *pour* or *ſprinkle* is a proper ſubſtitute for it. The
“ form of expreſſion adopted by the Evangeliſts and A-
“ poſtles, is always, if I miſtake not, baptizing *in* or
“ *into* ſomething. Thus, for example, *in* or *into* Jordan,
“ *in* water, *in* the Holy-Spirit, into *Moſes*, *into* Chriſt,
“ *into* his death †.” And give me leave to obſerve, that this way of arguing from the particles *in* and *into* which in the New Teſtament, always follow the word *baptize*, is the more concluſive againſt you, as you yourſelf have uſed the ſame way of reaſoning from the particle *with* or *by*, which in profane authors, is ſometimes connected with the ſame word, in order to ſhew, that it ſignifies ſomething elſe than *dipping*.

*C.* True, I have argued againſt the Anabaptiſts, from the nature of this particle *with* or *by*, which ſometimes follows the word *baptize;* and I apprehend my arguments on this head are unanſwerable. For in no caſe whatever can it be ſaid, that a thing is dipt *with* or *by* water. *Dipping*, *immerſing*, *plunging* always requiring the particles *in* or *into*. But it does not follow thence, that whenever it is attended with theſe latter particles *in* or *into*, it muſt neceſſarily ſignify to *dip*. Theſe particles ſometimes denote the place, where Baptiſm is given, as: *John did baptize* in *the wilderneſs* ‡. *John was baptizing* in *Ænon**: and it would be abſurd to infer from the uſe of the particle *in* in theſe places, that Baptize ſignifies *to dip*. For the Jews were not dipt into Ænon, nor into the wilderneſs. Sometimes theſe particles *in* and *into*, point out the *deſign* and *effects* of Baptiſm, or *the form of words*, to be uſed in the adminiſtration thereof; as baptizing *in* or *into* the name of the Father, &c. *unto* Chriſt, *into* his death; and here again it would be abſurd, to conclude from the particles *in* and *into*, that Baptize ſignifies *immerſion*. For the name of the Father, &c. the name of the Lord Chriſt, and his death, and Moſes, &c. are not things into which any body can be *dipt*. And it is the more unaccountable how Mr McL. could argue in this manner, and pretend that *baptizing* ſignifies *dipping*, becauſe the Scripture ſpeaks of baptizing *into* the

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† Vol. I. p. 88.

‡ Mark i. 4.

* Jo. iii. 13.

name, *into* Moſes, *into* Chriſt, *into* his death, as he himſelf ſays, a few pages farther on: "I apprehend the ex-"preſſion, *into the name*, chiefly ſignifies into the faith of "the Goſpel. Old Iſrael are ſaid to have been baptized "*into Moſes* in the cloud, and in the ſea, that is, into "the religion eſtabliſhed by the miniſtry of Moſes. So "Chriſtians are ſaid to be baptized into Chriſt, that is, "into the faith or religion of Chriſt †."

*P.* Pray, is it true that in the above mentioned texts, "neither the words *pour* nor *sprinkle* make ſenſe, when "ſubſtituted in the place of *baptize*"?

*C.* We may try. *John* poured *or* ſprinkled *water upon the Jews in the wilderness, in Ænon, in Jordan.* Pour *water* upon *or sprinkle them in the name of the Father, and of the Son, and of the Holy Ghost*——They *were* ſprinkled *in the name of the Lord, into Moses,* that is, as Mr McL. rightly obſerves, *into the religion established by the ministry of Moses.* In all theſe texts, you ſee, the words *pour* and *sprinkle* make as good ſenſe, as *dipping*. Therefore it is evident, that the particles *in* and *into* are not placed here after the word *baptize* to point out the mode in which Baptiſm was adminiſtered. Yet the ſenſe would be ſtill better, were we to tranſlate *baptize* by the word which expreſſes the true Scriptural idea of Chriſtian Baptiſm, to wit, *waſhing* or *purifying*, of which *pouring, sprinkling* and *dipping* are but three different modes, as for example: *John* purified *them in Jordan, in the wilderness, in Ænon*——Purify *them in the name of the Father* &c.—*They were* purified *in the name of the Lord.*

*P.* In this text at leaſt: *I indeed* baptize *you* in *water—but—he ſhall baptize you* in *the Holy Ghoſt, and* in *fire* (a); the particle *in*, being followed with the word *water*, which is the element uſed for the adminiſtration of Baptiſm, ſeems neceſſarily to imply a *dipping*.

*C.* Even in that text, I ſhall not allow that theſe words *in water* imply a dipping *into water*, any more than theſe words *in the Holy Ghoſt and in fire*, imply a *dipping into fire*, and *the Holy Ghoſt*. I rather think, they merely denote the nature of the element, which was uſed by John in his Baptiſm, in oppoſition to the miraculous Baptiſm of the Apoſtles, on the day of Pentecoſt, in which, not *water*, but fire was uſed, as the ſign of the Holy Ghoſt coming down upon them. Which is confirmed by the texts of St Luke referring to the ſame ſubject(b), where the particle *in* is not uſed before *water*, and conſequently muſt neceſſarily be tranſlated: *I indeed baptize you* with *water*. &c, *John truly baptized* with *water*. The ſame may be obſerved in this text: *He was clothed with a veſture baptized* with *blood*, the particle *in* not being in the greek, which refutes this aſſertion of the Anabaptiſts that the "original expreſſion is *always* baptizing *in* or "*into* a thing."

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† P. 112.

(a) Mat. iii. 11.

## BAPTISM *represented in Scripture, as a* WASHING.

*P.* THE Anabaptiſts maintain, that *Baptiſm* is always repreſented in Scripture, as a *burial*; and that it is in this burial the exterior ſign of this ordinance chiefly conſiſts.

*C.* No, the Scripture on the contrary always repreſent Baptiſm, as a *waſhing*, or a Spiritual rite of *purification*. The very nature of the element, choſen by Chriſt to be the matter, or exterior ſign, of this ordinance, viz. *water*, is a ſufficient proof that Baptiſm is a *purification*, not a *burial*. For, as Mr Booth himſelf obſerves, "The "ſacraments are analogical ſigns, ſuch as carry analogy "and proportion with the thing ſignified; they have "ever an aptneſs in them for reſemblance;" and upon this, he cites St Auguſtin, who ſays: that *If sacraments carry no reſemblance of the things whereof they are sacraments, they are not sacraments at all**. From this true principle I conclude, that as the matter of the Euchariſt, being *bread* and *wine*, clearly indicates that the body and blood of Chriſt are given us therein, to be the *food* and *nouriſhment* of our ſouls; ſo likewiſe *water*, being the matter of Baptiſm, points out the deſign and nature of this ordinance, to be a *waſhing*. Had Chriſt intended a *repreſentative burial*, to be the outward ſign of our initiation into his church, he would rather have commanded us to be let down into a *grave*. For then, the ſign had ſtrikingly correſponded with the thing ſignified. But ſince he made choice of *water*, not of a *grave*, he plainly teſtified that the outward ſign of this ordinance was *eſſentially* intended to repreſent, not a *burial*, but a *waſhing*.

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(b) Luk. iii. 16.--Act. i. 5.

* 1 Vol. 180.

*P*. The Anabaptiſts allow, there is a ſpiritual *waſhing* repreſented in Baptiſm; but this, they ſay, is not the firſt and principal thing intended. "Waſhing, ſays Mr "Mc L. is not the only, nor indeed the *principal view* "of this ordinance. It holds forth the believer's connec-"tion with Chriſt, in a manner ſtill more cloſe, ſtriking, "and complete, than any thing included in that idea. "For it exhibits the death, burial, and reſurrection of "Chriſt, &c. *" and a little after: "The water is the "emblem of *diſtreſs*, and an inſtrument of *ſuffocation* "and *death* †." Again, "Baptiſm repreſents the old "man to be *ſlain*, *put off*, and *buried* in ſuch manner, as "that he ſhall never riſe in judgment to our condemna-"tion ‡." Our *reviviſcence* or reſurrection to a new life of "holineſs, or in conformity to Chriſt's reſurrection from "the dead, and by virtue derived from it, is alſo repre-"ted in Baptiſm, by our riſing again out of the water‖." "Laſtly, Baptiſm ultimately ſignifies the *death* of this "mortal body, and our *reſurrection* from the dead, &c§."

*C*. I do not deny there may be a certain exhibition of a *burial* and *reſurrection*, in the outward adminiſtration of this ordinance, eſpecially when it is performed by dipping; Whence moral conſequences and practical alluſions may be deduced, to the end of exhorting Chriſtians to a ſpiritual death and reſurrection in Chriſt. But the Anabaptiſts go farther than this; and maintain, that this exhibition of a *burial* and *reſurrection* ought indiſpenſpenſibly to be effected, by *dipping* the body under, and *raiſing* it from water; and they pronounce every other mode of adminiſtration, ſacrilegious and null. But where will they find in Scripture that *water*, when uſed in a religious ordinance, is *an emblem of diſtreſs*, an *inſtrument of ſuffocation*, and death; and that this is the primary and eſſential ſignification of *water*, in Baptiſm, preferably to waſhing? No where. *Water* is always repreſented in Scripture, when uſed in a religious ordinance, as an emblem of *purity*, as an inſtrument of *cleanneſs;* and Baptiſm, which is adminiſtered with this element, as a rite of *purification*. It would be tedious to produce every paſſage relating to this ſubject in Leviticus, and other books of the Old Teſtament; I ſhall only mention a few taken from the New; which will be ſufficient to convince any unprejudiced mind, that in the language of Scripture, *baptizing*, *waſhing*, and *purifying*, are ſynonimous expreſſions; and that *water* in the uſe of Baptiſm, is an inſtrument of *purification*, not of *ſuffocation*; an emblem of *purity* not of *death*. *There aroſe a question among some of John's disciples and the Jews about* PURIFYING (a). Here by *purifying* is certainly meant Baptiſm. For it was in conſequence of this diſpute, about *purifying* that they came unto John, and ſaid to him: *He that was with thee beyond Jordan*—— the ſame BAPTIZETH *. *The Pharisee marvelled that Christ had been* BAPTIZED *before dinner* (b). This Baptiſm was undoubtedly a rite of *purification*, viz. the waſhing of the hands mentioned by St Matthew, xv. 2. The Scripture never inſinuated that theſe Baptiſms were rites of *ſuffocation*, and emblems of *death*; St John expreſsly calls them *The* PURIFYING *of the Jews* (c).

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* P. 136. † P. 137. ‡ P. 144. ‖ P. 145. § P. 148.

*P.* Can you ſhew me the ſame with reſpect to Chriſtian Baptiſm?

*C.* Yes.—Acts xx. 16. *Be* baptized, *and* waſh away *your Sins.* Here the *waſhing of Sins* is the effect correſponding to the ſignification of theſe words, *be baptized:* —Eph. v. 26. *Christ also loved the church, having* cleanſed

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(a) John. iii. 25.

* Ver. 26.

(b) Luke xi. 38.

(c) Jo. ii 6.

*her in the* laver *of water.* St Paul does not ſay *having buried her in the grave of water.* Baptiſm is not a *grave* but a *laver*; it does not *ſuffocate* but *cleanſe*,—Tit. iii. 5. *God saved us by the* washing *of regeneration.* It is not ſaid: God ſaved us by the *ſuffocation*, or by the *burial* of regeneration.—Heb. x 22. *Having our hearts ſprinkled from an evil conſcience, and our bodies* washed *with* pure *water.* Baptiſmal water is here called, not a *ſuffocating* but *pure water.* What can Anabaptiſts poſſibly oppoſe to theſe clear and evident teſtimonies?

*P.* They oppoſe theſe texts of St Paul to the Romans, and Coloſſians: *Know ye not that ſo many of us, as were* baptized *into Jeſus Chriſt, were* baptized *in his death? Therefore we are* buried *with him*, by Baptism *into death; that like as Chriſt was raiſed up from the dead, by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life* (a).—*In whom alſo ye are circumciſed, with the Circumciſion made without hands, putting off the body of the ſins of the fleſh, by the Circumciſion of Chriſt;* buried *with him, in* Baptism, *wherein alſo ye are* riſen *with him, through the faith of the operation of God.* &c (b). Now, ſays Mr McL. "In whatever ſenſe Chriſtians are *buried* and "*riſen* with Chriſt, it cannot be in Baptiſm, if there is "no exhibition of a *burial* and *reſurrection* in that ordi-"nance. But if Baptiſm is a *burial* in, and *reſurrection* "from water, then the ſign ſtrikingly correſponds with "the thing ſignified, and the alluſion to it is pertinent "and juſt *."

*C.* Very ſtrange, that Chriſtians could not be *buried* and *riſen* with Chriſt in Baptiſm, in any ſenſe whatever, even *Spiritually*, except an exterior exhibition of a *burial* and of a *reſurrection* ſhould be made in this ordinance, by the ſinking of the body under, and the raiſing of it from the water! But is there any *crucifixion* or *circumciſion* exteriorly exhibited in Baptiſm? Not that I know. Yet St Paul tells us, in the ſameplace where he ſpeaks of Baptiſm: *Our old man is* crucified *with him* (c). *In whom alſo*

(a) Rom. vi. 3.

(b) Colos. ii. 12.

* Page 110.

(c) Rom. vi. 6.

*alſo ye are* circumciſed, *by the* Circumciſion *of Chriſt, buried with him in Baptism* (d.)

*P.* No doubt but we might be Spiritually *buried* and *riſen* with Chriſt in Baptiſm, though theſe exterior effects were not exhibited at all, in the exterior adminiſtration of this ordinance; but does it not appear that "The alluſions made to Baptiſm, as a ſign of a *burial* and "*reſurrection*, clearly point out the manner of adminiſtering it? Believers are ſaid to be baptized into the "death of Chriſt, to be *buried* with him by Baptiſm, and "therein alſo to be *riſen* with him *."

*C.* Were we to argue from *alluſions*, there is a ſtriking one in favour of ſprinkling, in theſe words of St Paul to the Hebrews: *Let us draw near, with a true heart,* having *our hearts* ſprinkled *from an evil conſcience, and our bodies waſhed with pure water* (a): where the Apoſtle ſeems to inſinuate, that their bodies had been *waſhed* in Baptiſm, by the *ſprinkling* of water upon them. For otherwiſe, to uſe the words of Mr McL., "the ſign would not ſtrikingly correſpond with the thing ſignified, nor the alluſion be pertinent and juſt." If therefore any argument at all can be drawn from ſuch alluſions, as they are at leaſt of equal force on both ſides, it will follow, that Baptiſm was diſpenſed by the Apoſtles, as it has been always done ever ſince, ſometimes by *dipping*, ſometimes by *ſprinkling*, or *pouring*, according to circumſtances; which I ſincerely believe was the caſe.

*P.* Is it then your opinion, that St Paul in thoſe texts to the Romans and Coloſſians, alludes to the exterior mode of adminiſtering Baptiſm?

*C.* I think it more probable that, by theſe words *buried* and *riſen* he meant, that we were *buried* and *riſen* in this ordinance *Spiritually*, in the ſame ſenſe as he ſays, we were *crucified* and *circumcised*. For he does not ſay: *We are buried by Baptism under water,* but; *We are buried with him unto death* (b); That is, unto a *Spiritual death;* and conſequently he means a *Spiritual burial.* As alſo, ſpeaking of our *reſurrection* in Baptiſm, he does not ſay: *Ye are riſen out of water,* but *ye are riſen with him, through the*

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(d) Col. ii. 11. * Page 110. (a) Heb. x. 22. (b) Rom. vi. 4

*faith of the operation of God;* which evidently denotes a *Spiritual reſurrection.*

*P.* It is acknowledged on all ſides, that St Paul does in this place exhort the faithful to a ſpiritual death and reſurrection; but the queſtion is, whether theſe expreſſions *buried* and *riſen* in Baptiſm, do not allude to the exterior ceremony of this ordinance, and are not a proof it was diſpenſed by *dipping?*

*C.* Theſe expreſſions *buried* and *riſen*, as well as *circumciſed* and *crucified*, uſed by the Apoſtle in this place, ſeem rather to allude to the myſteries of our Saviour's Circumciſion, Death, Burial and Reſurrection, which are to be *Spiritually* accompliſhed in every man at his Baptiſm; and from that time forward, through his whole life, by the Circumciſion of his heart, the mortification of his ſenſes, and his riſing from the grave of ſin, unto a new life in Chriſt. In fact, you may obſerve 1. that this *burial*, which the Anabaptiſts repreſent as the eſſential ſign of this ordinance, is only conſidered by St Paul, as a conſequence of Baptiſm. *We were baptized*—therefore *we were buried* (a): Of courſe it is not Baptiſm *itſelf*, but a Spiritual *effect*, or obligation flowing from it. 2. If the *burial* of which St Paul ſpeaks in this place, were an outward burial, and the eſſential ſign of this ordinance, it might be ſaid of all that are baptized, that they are planted in the likeneſs of Chriſt's death, by means of that *exterior burial.* For theſe expreſſions: *being buried with Christ*, and: *being planted in the likeness of his death*, are ſynonimous in the language of this Apoſtle; yet he ſpeaks of this *planting* in the likeneſs of the death of Chriſt, as of a conditional effect of Baptiſm, which does not take place in regard of all, who are *baptized If we have been planted together in the likeness of his death, we shall also in the likeneſs of his reſurrection* (b). 3. Likewiſe in regard of our *reſurrection* in Baptiſm, St Paul ſpeaks of it, in the ſame place, not as of an outward riſing up from water which, in the ſuppoſition of the Anabaptiſts, would be exhibited in all who receive this ordinance, but as of a Spi-

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(a) Rom. vi. 3, 4.

(b) V. 5.

a Spiritual effect of it, which takes place in regard of ſuch only as, by Spiritual mortification, have been planted in the likeneſs of Chriſt's death. 4. If St Paul in theſe texts had alluded to an exterior *burial* and *reſurrection*, he would have connected the obligation of dying to ſin, which he ſays flows from Baptiſm, with that outward *burial;* and the obligation of walking in newneſs of life, with that outward *reſurrection*, as the Anabaptiſts conſtantly do. But St Paul, on the contrary, repreſents our obligation to a new life, as a conſequence flowing from our *burial* in Chriſt; and this *burial*, as an effect of our Baptiſm. *We were baptized*, ſays he, *therefore we were buried with him by Baptiſm into death; that we ſhould* walk in newneſs of life. Whence it follows that the *burial* St Paul ſpeaks of in this place is entirely Spiritual. 5. If Baptiſm is *dipping* and *nothing but dipping*, as the Anabaptiſts ſo often aſſert, is not there a ſort of impropriety, in making St Paul ſay in this place, as they do, that we are *riſen in a Dipping*. For ſuch would be then the ſenſe of theſe words: *Ye are buried with him in Baptiſm*, wherein *alſo ye are riſen:* which they themſelves do not believe to be the caſe. For they only pretend that a *dipping in* and a *reſurrection from* water muſt ſucceſſively take place; or that we ought to be *riſen* from water, after we have been *baptized* or *dipt* into it, but not that we are *riſen in a Dipping*. Either then they muſt allow that Baptiſm is not ſtrictly a *dipping*, or that the reſurrection which takes place in it is a ſpiritual one. But this impropriety is removed by ſaying, as we do, agreeably to Scripture, that Baptiſm is a *Laver*, in which we are Spiritually *circumciſed* Spiritually *crucified*, Spiritually *ſlain*, Spiritually *buried*, and Spiritually *riſen* unto a newneſs of life, *through the faith of the operation of God.*

*P*. But if the Anabaptiſts would abſolutely have an outward burial and reſurrection repreſented, in the adminiſtration of Baptiſm, might we not ſay with Mr Boſton, a Preſbyterian Divine, "that the *Sprinkling* of the " water, as well as the *dipping* repreſents the burial, ac" cording to the ancient way of burying, wherein they " were not ſunk into the earth, but laid on the ground,

" and the mould caſt over it; and that the *reſurrection* " is repreſented by the water going off the baptized, " though more lively by the coming out of it in dipping*?"

*C.* At leaſt it is a fact that the body of our Lord, whoſe burial the Anabaptiſts intend to exhibit, by ſinking their proſelytes under water, was not laid down into a deep grave, but depoſited in a kind of room hewn out of a rock(a): For which reaſon the Evangeliſts do not ſay that the ſtone was *laid upon*, but that it was *rolled unto the door of the Sepulchre*†; and that the women ſat *over againſt it*(b). Theſe obſervations, I allow, are not in themſelves of any great conſequence; but in regard of people, who lay ſo much ſtreſs upon *alluſions*, they may ſerve to demonſtrate, that in order to exhibit our Lord's burial, it is not neceſſary to bury thoſe under water who are baptized, ſince our Lord was not buried under ground; but it ſuffices to bring the Baptiſmal water over them, by *ſprinkling* or *pouring*. After all, whatever may be the exhibition of a *burial* and *reſurrection* in Baptiſm; even ſuppoſing, that Baptiſm ſhould be given by dipping I maintain, that this exhibition is not the eſſential and neceſſary ſign of this ordinance.

*P.* How will you ever prove that the *immerſion* and *emerſion* of the body in Baptiſm, are not the eſſential ſign thereof, even on that ſuppoſition that Baptiſm is a dipping.

*C.* They cannot be accounted the eſſential ſign of Baptiſm, except they were both inſtituted by Chriſt, to be ſo. But Chriſt never commanded to *raiſe* from water, thoſe who might receive his Baptiſm. The word *baptize*, ſuppoſing it to ſignify *immerſion*, for that very reaſon cannot ſignify *emerſion*. How then, and upon what ground, can the Anabaptiſts affirm that a *reſurrection* from water, is part of the outward ordinance, and ſuch an eſſential part of it, that without it, there is no Baptiſm. Was Chriſt *raiſed* from the river Jordan, by John? *He went up* himſelf

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* Nature of Baptism.

(a) Mark xvi. 46.

† Ibid.

(b) Mat. xxvii. 62.

ſelf *out of the water* (a). Was the Eunuch *raiſed* by Philip? *They* both *came up out of the water*(b). Nor do we read that any of thoſe, whom the Apoſtles baptized, were *raiſed* by them. Yet, if Baptiſm did eſſentially conſiſt in a *reſurrection* from, as well as in a *burial* under water, both ſhould be performed by the Miniſter thereof, who is the diſpenſer not of one part only of the ordinance, but of the whole; or elſe he would only adminiſter one half of the ſacrament; and his proſelyte the other half. And with reſpect to the immerſion itſelf, it is clear from Scripture, that if any immerſion at all be required, a total one is not eſſential to the validity of Baptiſm. For if it were ſo, for the ſame reaſon I have juſt mentioned, it ought to be *wholly* performed, by the Miniſter of this ordinance. Yet we ſee that Chriſt went down himſelf into the Jordan, alſo that the Eunuch went down into the water, by his own action; and ſo do the Anabaptiſts make their proſelytes go down into a brook or deep water, previouſly to their being baptized by the Miniſter. What then becomes of that complete exterior *burial*, and *reſurrection*, they ſo much boaſt of? As to the latter, there is none at all; which can be called a *sacramental reſurrection*, ſince it is not performed by the Miniſter, but by the ſubject, of the ordinance; and as to the former, viz. the *burial*, it is but an imperfect one, ſince only a part of it is performed by the miniſter. Upon the whole, the Anabaptiſts have nothing to ſupport this doctrine of the neceſſity of an exterior *burial* and *reſurrection*, but the doubtful and precarious interpretation they give, of the two texts of St Paul to the Romans, and Coloſſians; whereas we have plain Scripture, and the nature itſelf of the baptiſmal element, in proof that Baptiſm is eſſentially a *purification*, or a *religious waſhing*.

*P*. But is not the interpretation they give of thoſe texts of St Paul, allowed to be genuine, by a great number of the moſt learned Authors, in all communions?

*C* No: for the Anabaptiſts interpret theſe texts, in ſuch a manner, as to exclude the validity of every other mode of Baptiſm, but their own; but no writer in the world, except the Anabaptiſts themſelves, ever underſtood them in this ſenſe.

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(a) Mat. iii. 16. (b) Act. viii. 39.

## *It cannot be demonstrated from Scripture, that* BAPTISM was *ever given in the mode of* DIPPING.

*P*. THE Anabaptiſts draw a ſtrong argument, in favour of *dipping*, from the practice of John the Baptiſt, of the Apoſtles, and Philip, who all adminiſtered Baptiſm in that mode.

*C*. Though it could be proved, that John did ſometimes adminiſter Baptiſm by *dipping*, nay, that he did ſo always, no inference could be drawn from his practice. againſt the method of *sprinkling* or *pouring*. For we have not been commanded to baptize in the ſame manner, as John did, but only to *baptize*; and I have ſhewn you, both from ſcripture and prophane authors, that this word does not neceſſarily imply a *dipping*, but properly ſignifies a *waſhing*, or a rite of purification, let the mode of it be what it may. But the Anabaptiſts will never prove, that John ever *dipt* any one of thoſe, whom he is ſaid to have baptized. No more will they be able to ſhew that Philip *dipt* the Eunuch, or that the Apoſtles ever *dipt* any body.

*P*. As to the Apoſtles, I know they have no proof that they baptized by *dipping*. But in regard of John, and of the Eunuch, the ſcripture is ſo expreſs, that I wonder how you can poſſibly call it in queſtion.

*C*. I repeat it; Scripture ſays nothing at all, concerning the mode uſed either by John, or Philip, in giving Baptiſm.

*P*. *Yet we read that there went out to John, Jeruſalem,* *and all Judea, and all the region round about the Jordan and were* baptized *of him* in *Jordan* (a).

*C.* Yes, as we alſo read, that John baptized *in Ænon* (b), and *in the deſart* (c). the ſcripture denoting thereby the *place*, where he diſpenſed his Baptiſm. Indeed ſince the word *Baptize* does not neceſſarily imply a *dipping*, but ſignifies in ſcripture, the action of *purifying*, the ſenſe of the paſſage you object, may be, that John *waſhed*, or *purified* the Jews in Jordan.

*P.* But if John *waſhed* them in *Jordan*, does it not follow that he *dipt* them into it. For to *waſh* things in a river implies a *dipping* of them, into the river.

*C.* If you ſpeak of clothes, that are waſhed in a river, I allow that the obvious ſenſe of the phraſe is, that they are *dipt*, into it. But ſuppoſe, that a man were to go into a river, up to the knees, or the middle, and there waſh himſelf all over, or be waſhed by another, by bringing water over his body, might we not ſay in that caſe, that he waſhed himſelf, or was waſhed in the river; though he was neither *dipt* into, nor *buried* under water? And ſo might John have *waſhed* or purified *in Jordan* thoſe that reſorted to him.

*P.* John is ſaid to have baptized in Ænon, *becauſe there was much water there* (d); Now this circumſtance clearly inſinuates, that he baptized by *dipping*. For as Mr McL. obſerves, " there was no need for *much water*, " to pour or ſprinkle a little of it, on the face *."

*C.* No; but neither was *much water* neceſſary, to lay a man down in it, as Anabaptiſts do: a little brook two or three feet deep, ſuch as they often dip their proſelytes into, had been abundantly ſufficient for that purpoſe. But the Greek original has not: there was *much water*, but *many waters*, or *ſtreams were there*, without ſaying whether there was *much water* in them, or not. However, the Anabaptiſts by laying ſo much ſtreſs upon this falſe tranſlation: *there was much water there*, and pretending as they do, that *this circumstance was absolutely necessary, in order to dip or immerse the whole*

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(a) Matt. iii 5. 6. (b) John iii. 2, 3. (c) Mark i. 4.

(d) John. iii. 23. * Page 110.

*body* *, greatly injure their cauſe. For as it can not be imagined that there was ſo *much water* in the houſe of Ananias, of Cornelius, of Lydia, and of the Jaylor, as they ſuppoſe there was, in the Jordan, at Ænon, they muſt conclude, that none of theſe perſons were dipt at their Baptiſm.

*P.* It is certain that the expreſſion uſed by the Evangeliſt in this place is *many waters*; but Mr Robinſon has ſhewn that being the ſame which the ſcripture uſes to deſcribe the rivers Euphrates at Babylon, and Tiber at Rome, it muſt be underſtood of *much water.* "Jeremiah ſpeaks of the firſt, and addreſſing Babylon "ſays: *O thou that dwellest upon* many waters, *thine end* "*is come.* For Babylon was ſituated on what the Jews "called the *River*, or the great river *Euphrates.* The E-"vangeliſt John deſcribes Rome, which was built on the "Tiber, by ſaying: *The great Harlot, the great city,* "*which reigneth over the king's of the earth, sitteth upon* "many waters †." Two or three other texts he cites, in ſupport of his aſſertion, but little to the purpoſe.

*C.* I anſwer that both in the text of Jeremiah, and of St John, the word *many* muſt retain its natural ſignification. For we learn from the Author of the Pſalm cxxxvii, that Euphrates branched into ſeveral *rivers* or ſtreams, in the plain where Babylon was ſeated, juſt as Jordan did at Ænon. *By the* rivers *of Babylon, there we ſat down* (a). And St John tells us himſelf, that the *many waters*, on which the great Whore was repreſented ſitting, by alluſion to the *rivers* of Ancient Babylon, *are peoples, and multitudes, and nations, and tongues,* viz. the *many* nations which the New Babylon or Pagan Rome, *had made drunk with the wine of her fornication* (b).

*P.* "From other circumſtances, ſays Mr McL., the "Engliſh reader may be *fully ſatisfied*, that Baptiſm is "*immerſion.* Jeſus having been baptized in Jordan *went* "*up out of the water*; which ſhews he had been down "into it. After Philip and the Eunuch had already come

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* Commisssion page 100. † Chap iii p. 14.

(a) ver. 1. (b) Rev. xvii. 2.

"unto a certain water, we are told, *they went down* both "into the water, that he might baptize him; and when "this was performed, *they came up* out of the water †."

C. Theſe circumſtances will never be a *full* and *ſatisfactory* proof that Baptiſm is immerſion. Is is true that Jeſus *went up out* of the water; and conſequently that he had been *down* into it. It is alſo true that the Eunuch went *into* and came *out* of the water. But it does not follow from theſe circumſtances, that either our Lord, or the Eunuch were baptized by dipping. For it is alſo ſaid of Philip, that he *went down* and *came out* of the water; and yet he was not for that baptized. This going down of our Saviour into Jordan, and of the Eunuch into the water was an act previous to their Baptiſm; and their coming up, an act ſubſequent to it. For they went down, in order to be baptized; and came up, after they were baptized. But which way Baptiſm was adminiſtered to them, when they were actually in the water, is the queſtion. I do not affirm, it was not by *dipping*; but I maintain that the Anabaptiſts will never be able to prove from Scripture, it was ſo. For on this the Scripture is perfectly ſilent *.

*P.*

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† Page 109.

* Mr Robinson has favoured the public with a beautiful plate, representing the inside of the Dome of the Catholic Baptistery, at Ravenna. "At the top of the Dome----there is a representation of the Baptism "of Jesus. In the middle flows the river Jordan, and in the midst of "that, up to his navel in water, stands Jesus Christ----On the left hand "bank stands John the Baptist, inclining over the river, holding in his "right hand a bason or some such utensil, and pouring out of it water "on the head of Jesus." Ch. xv. page 82. The same author observes, upon the authority of learned Antiquaries, that this Baptistery "was "put in its present form in the year 451, by Neon Archbp. of Ravenna," page 81. And after a curious description of that ancient place, he adds: "It is further remarkable that this representation, at Ravenna, is not "singular: for most Artists of those ancient times described the Baptism of Jesus, in the same manner." page 86. I do not pretend that those representations, though never so ancient, can determine the fact, and be a solid proof that Jesus was really baptized by affusion. But since most Artists in those *ancient times*, represented his Baptism in that manner, it shews at least that such was the prevailing opinion. Besides those Artists certainly intended to represent the fact, as they understood it might possibly have happened, consistently with the narration of the Evangelists, viz. that Jesus went down into the river Jordan, and being there, was baptized by John, and then came out of the water; which circumstances do not necessarily imply that John dipt him, but shew only that he *baptized* him, when he was actually in the water. The diffi-

culty

*P.* But it was not neceſſary for our Saviour to go down into Jordan, if John did only pour or ſprinkle the water upon him, and not dip him into it.

*C.* Neither was it neceſſary for our Saviour to go down himſelf into the Jordan, in order to be dipt. He might certainly have been dipt by John, from the brink of the river, in ſome commodious place choſen or fitted for the purpoſe, without his previouſly going down into it. And this laſt method would be more properly called a dipping into, and burial under water, than that which the Anabaptiſts ſuppoſe was adopted by John. For when a man is already in water up to the waiſt; or to the neck, not by the action of the miniſter, but by his own going down into it, and then is laid along upon his back or belly, it cannot be ſaid that the whole man is *dipt*, or buried under water, but his head only, or at the moſt, the upper part of his body. Yet this is the method followed by Anabaptiſts, of which they boaſt, as though it were a *perfect immerſion* or *burial*; whereas in reality, as I have already obſerved, it is but a very imperfect one, ſince the half, and ſometimes more than the half of it, is performed by the perſon baptized, who thus becomes both the ſubject and miniſter of his own burial.

*P.* You ſeem then to be of opinion, that John adminiſtered his Baptiſm by *Sprinkling*.

*C.* My opinion is, that we know nothing of it. The ſcripture neither ſays that John *dipt* his proſelytes, nor that he *ſprinkled* or *poured* water upon them; but merely that he *baptized* or *purified* them in Jordan. It is probable enough, that he diſpenſed his Baptiſm, after the manner of

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culty then returns, what must be understood by the word *baptizing*. But I have shewn, it denotes a *rite of purification* which may equally be performed by pouring as by dipping; and so those Artists, as well as so many thousands, who saw and admired their work, must have understood it. For they were not so stupid as to imagine that they could represent *immersion* by a representation of *pouring*. It is clear they represented the Baptism of our Lord, as they saw Baptism administered, in their own times; and Gennadius, an author of the fifth century, the same in which that Dome of Ravenna was repaired and decorated, testifies that, "The "Catechumens, after their profession of faith, were either *sprinkled* with "water, or *dipt* into it." De Eccles. Dogm. ch. 4.; among the Works of St Augustin.

of Jewiſh purifications. Now the Jews were purified, ſometimes by a total waſhing, and ſometimes by *ſprinkling*. Yet whenever a man was purified by another man, the rite, according to the law, was performed, in the way of *ſprinkling*; ſo that if John purified the Jews by way of *dipping*, it muſt have been a new, extraordinary method, without a precedent in his nation. But conſidering the vaſt number of thoſe that reſorted to him—*Jeruſalem, and all Judea, and all the region round about the Jordan* (a), the ſhort duration of his miniſtry, the time he muſt have ſpent, in teaching both his diſciples privately (b), and others who applied to him for inſtruction (c); and alſo in hearing the confeſſion of their ſins (d), it is far more probable, that he uſed the mode of *ſprinkling*, as more expeditious than that of *dipping*; particularly as it was the mode appointed by Almighty God for the purifying of great multitudes (e).

*P*. Dr Guiſe is of the ſame opinion. " It ſeems to me " ſays he, that the people ſtood in ranks, near to or juſt " within the edge of the river; and John paſſing along " before them, caſt water upon their heads or faces, with " his hands or ſome proper inſtrument; by which means " he might eaſily baptize many thouſands in a day." But hear what ſevere reflections Mr Booth makes upon this paſſage. " That ſo grave an author, as Dr Guiſe, " ſhould give ſuch a puerile and farcical turn to the con- " duct of him, who came in the Spirit and power of Eli- " jah, when adminiſtering a ſolemn ordinance of divine " worſhip, is matter of wonder—This account of the " fact repreſents him, who was more than a prophet, *leſs " than a man*; repreſents him who was all ſeverity in " his manners, and all ſolemnity in his miniſtry, as act- " ing the part of a *playfull boy* *."

*C*. When Anabaptiſts ſpeak at this rate, they certainly forget, that *ſprinkling* was a religious rite inſtituted in the old law, by Almighty God himſelf. *Thou ſhalt take of the blood that is upon the altar, and of the anointing oil, and*

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(a) Matt. iii. 5. 6. (b) Luke xi. 1. (c) Luke iii. 10.
(d) Matt. iii. 6. (e) Exod. xxiv. 8 ---Numb. viii. 7.
* B. iv. 237, 239.

*and* sprinkle *it upon Aaron——and upon his Sons——and he ſhall be hallowed— and his Sons* (a). Again: *the Prieſt ſhall* sprinkle *of the blood ſeven times before the Lord, before the veil of the ſanctuary* (b). And in another place. *Take the Levites—and cleanſe them*—sprinkle *water of purifying upon them* (c). Pray was there any thing *puerile* and *ludicrous*, in the execution of theſe commands? Were Moſes and Aaron when they performed this ceremony of *ſprinkling* preſcribed by the Lord, *leſs than men?* Did they act then *the part of playful boys?*

*P.* But according to Mr B. the Defenders of *ſprinkling* repreſent John "to be all in a hurry, to finiſh his "buſineſs——And of this haſte, ſays he, it may be ſup-"poſed, the conſequence was, that the water was very "*inequally* divided among the candidates—For it is plain, "that the front rank muſt have had the moſt copious "application of the liquid element, when many indivi-"duals, we may juſtly ſuppoſe,—had little or none at "all *." Then he exclaims; "How ſtrange it is, to hear "of caſting water on the head or the face, with an *inſtru-"ment!* It leads one to think rather of *a Pagan prieſt*, than "of the Meſſiah's harbinger; of *ancient heatheniſm*, "rather than Chriſtian Baptiſm †."

*C.* Mr B. was certainly in terrors, when he wrote theſe laſt lines. *A Pagan prieſt!—ancient heatheniſm!* ——and why does he harbour ſuch frightful ideas? Becauſe his opponents ſuppoſe, that John might have *ſprinkled* the people with an *instrument*. But when the Elders of Iſrael, agreeably to Almighty God's command, *ſprinkled* the lintel and ſide-poſts of their houſes with a *bunch of hyſſop*, tinged with the blood of the lamb, did they all turn *heathens?* When the Prieſt of the Lord *ſprinkled* the lepers, with *cedar-wood*, and *ſcarlet* and *hyſſop* tinged with blood (a), did he act the part of a *Pagan priest?* Did he perform a heatheniſh ceremony? —We do not imagine that John was *all in a hurry* when he *ſprinkled* the people. Undoubtedly he performed this function, with all the dignity becoming his exalted character. But if he *dipt* all the inhabitants of *Jeruſalem*, *Judea*, and of *all the country round about the Jordan* one by one, he had certainly ſome reaſon to *hurry* himſelf—I allow that the *ſprinkled water* muſt have been *unequally* divided. But do not Anabaptiſts uſe *unequal immerſion* when they ſink ſome of their proſelytes deeper under the water, than they do others,? yet they are not afraid that a more ſuperficial immerſion ſhould prove either leſs ſignificant, or leſs efficacious.—No doubt alſo but the *front rank* had the moſt copious application of the liquid element: But when Aaron *ſprinkled* the water of purifying, upon all the Levites (a), who were many thouſands(b); and Moſes *ſprinkled* the blood of the oxen upon the people (c), in order to purify and dedicate them to God, there were alſo more than one rank of perſons; and thoſe that were foremoſt had a more *copious application of the liquid element*, than the reſt; yet were they not all *equally* purified? Were they not all *equally* dedicated to God? In fine, the Anabaptiſts allow, that a bit of bread, though ever ſo ſmall, when uſed as the matter of the Euchariſt, is ſufficient to exhibit the moſt abundant participation of the body and blood of Chriſt: and they do not fancy that a larger piece, or a whole loaf given to every individual of a congregation would be a better ſign of this ordinance. They ſhould therefore upon the ſame principle acknowledge, that the *ſprinkling of a little water* upon the Jews by John the Baptiſt, could be as good a ſign of that purity of heart, to which he exhorted them as the *dipping* of their whole bodies, in the bottom of the river Jordan.

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(a) Exod. xxix. 21.
(b) Lev. ix. 6.
(c) Numb. viii. 6. 7.
* Ibid. 240.
† Ibid. annotation.
(a) Lev. xiv. 6, 7.

*P.* But "had John or the Apoſtles practiſed pouring "or Sprinkling, a *baſin*, or ſomething ſimilar, muſt have "been frequently uſed, in ſolemn occaſions. Is it not "then a wonder; that the ſacred hiſtorians, when recording ſo many inſtances of the ordinance being adminiſtered, no where mention ſuch a domeſtic utenſil, nor any "thing like it, employed by the adminiſtrator? Again, "how comes it that theſe expreſſions or other equivalent:

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(a) Numb. viii. 7. (b) Numb. iii. 22. (c) Ex. xxiv. 8.

" lent: Peter or Paul or Philip, for inſtance, *poured wa-" *ter into a baſin*, and baptized ſuch an one, are entirely " unknown to the New Teſtament? How came the in-" ſpired page to ſpeak, not of *baſins*, but of *rivers*; not of " a *little*, but of *much water*; not of *bringing water to the* " *candidate*, but of *his going to* and *into the water*; not of " *wetting*, but of *burying**?

C. We may retort the argument. Had the Apoſtles practiſed *immerſion*, as the indiſpenſible and neceſſary ſign of Baptiſm, as the Anabaptiſts ſuppoſe they did, had they believed, that without a *burial* into and *reſurrection* from water, there can be no Baptiſm, both this external *burial* and *reſurrection* muſt have been uſed by the Apoſtles and their diſciples, not *frequently* but conſtantly, and without a ſingle exception. Is it not then a real wonder, that the ſacred hiſtorians, when recording ſo many inſtances of the adminiſtration of this ordinance, no where mention that they, who were baptized, had been *laid down under*, and *raised from water by the miniſter* of Baptiſm. For we do not read that either John the Baptiſt, or Peter, or Paul, or Philip ever *dipt*, *plunged* or *buried* any body under water, nor that they *raised* any from the water, in baptizing them. How will the Anabaptiſts then account for this omiſſion? For in their principles, this exterior *burial* and *reſurrection* are not a mere *circumſtance* of Baptiſm, but Baptiſm *itſelf*. And with reſpect to what they may call *mere circumstances*, let them ſhew us in the New Teſtament, *how deep* the Apoſtles ſunk their proſelytes under water, whether to the knee only or up to the chin, or over head and ears; and alſo *in what manner* they performed the immerſion, perpendicularly or horizontally, by laying their proſelytes down upon their bellies, or upon their backs: again, whether they made them kneel or ſtand, or ſit upon a ſtool, in or without the water to hear a Sermon, previouſly to their Baptiſm. For theſe are *circumstances*, as neceſſary to be mentioned as that of a *baſin* or of *a bunch of hyſſop*, and which muſt be diſtinctly known to the Anabaptiſts, and by them proved from clear teſtimonies of Scripture, ſince they

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* Mr B. iv. 231, 232.

pretend to follow, in every particular, the *Apostolic mode of baptizing* *. But if they are not able to ſhew in Scripture any of theſe *circumſtances*, nor even that exterior *immerſion* and *emersion* in which they place the very eſſence of Baptiſm; is it not ridiculous for them to inſiſt upon the omiſſion of ſo trifling a circumſtance, as that of a *baſin*, and give it as a mighty argument againſt *ſprinkling*. The truth is, that the Scripture neither ſays, that the believers were *dipt*, nor that they were *ſprinkled* or *perfused*, but only that they were *baptized*, that is, *purified*; becauſe this *purifying* is Baptiſm; whereas *ſprinkling, pouring* or *dipping* are only different *modes* of purifying, which it was of little conſequence to mention. Far leſs then was it neceſſary to take notice of a *baſin* or any ſuch inſtrument that might have been uſed, particularly as ſuch detail had probably become, for weak minds, an occaſion of ſcandal. In fact, had we been told in Scripture that Paul uſed a *basin*, to baptize the Jaylor, or a *bunch of hyſſop*, to ſprinkle Lydia and her houſehold, we ſhould probably find people now, diſpoſed to infer from theſe circumſtances, that there can be no valid Baptiſm, without a *bunch of hyſſop* or a *baſin*. For what ridiculous fancies has not the Scripture ſometimes become the occaſion of or pretext for? Upon the firſt ſtarting of the Anabaptiſts in Germany, about the beginning of the XVI. Century, there were ſeen ſome of them marching forth two and two, without ſtaff or ſcrip, without ſhoes on their feet, or money in their purſe, becauſe ſuch proviſions are expreſsly forbidden to the miniſters of the Goſpel (a). Others would have no other pulpit, than the roofs of houſes, which they climbed up with amazing agility, and thence preached to the paſſengers, becauſe they had read in the Goſpel: *Preach upon the houſe-tops* (b). Others, that they might become *little children*, according to our Saviour's precept (a), affected to ſtoop to the moſt puerile amuſements, and the fooleries of childhood *. It was therefore by a wiſe diſpoſition of Providence, that the ſacred penmen did not mention accidental circumſtances of the adminiſtration of Baptiſm, in Apoſtolic times, that we might confine our attention to what is eſſential in it.

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* "There are no *accidental* parts of a divine institution,---Consequently "seeing Baptism is as really and entirely a positive institution, as any that "were given to the chosen tribes, we can not *with safety* infer either the "*mode* or the subject of it, from any thing short of a precept or a prece-"dent, recorded in Scripture, and relating to that very ordinance." Mr Booth's Pædobaptism exam. I. c, I. page 18. 23.

(a) Matt. x. 10.

(b) Matt. x. 27.

*P*. But, ſays Mr B., "the inſpired page ſpeaks not of "*wetting* but of *burying*."

*C*. Juſt the reverſe. It ſpeaks of *waſhing*, and every where repreſents Baptiſm as a *waſhing;* and no where ſays, that the believers were *buried* under water.

*P*. "It ſpeaks not of a *little*, but *much water*."

*C*. It no where ſpeaks of *much water*, but of *many waters;* and certainly it was only a *little* water that could be found in Cornelius's, Lydia's, and the Jaylor's houſes, compared to the water in the Jordan.

*P*. "It ſpeaks not of the *bringing of water to the candi*"*date*, but *of his going to and into the water*."

*C*. But I ſhould think that, when St Peter ſaid: *can any man forbid water, that theſe ſhould not be baptized* (b)? he did not mean, that Cornelius and his friends ſhould be taken to a river, but rather that water ſhould be brought in. Such ſeems to be the meaning of theſe words: *Can any man forbid water?*

*P*. Indeed, I cannot find in ſcripture, that either Cornelius and his friends, or the three thouſand Jews converted by Peter, on the day of Pentecoſt, or the Samaritans, or Paul, or the Corinthians, or Lydia and her houſehold, ſtill leſs, that the keeper of the priſon, who was baptized together with all his family, in the dead time of the night, were brought to a river. What then can be the reaſon that the Anabaptiſts do always lead out their candidates to a river, a brook, a pool, or a milldam?

*C*. They do ſo, they ſay, in imitation of John, and of Philip. But they ſhould conſider, that John lived in the wilderneſs, where there was no place more convenient, than

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(a) Mat. xviii. 3.

* F. Catrou's hiſtory of the Anabap.

(b) Acts x. 47.

than the river Jordan, to perform his rite of purification, on thoſe multitudes that reſorted to him; for which reaſon he alſo preferred the ſituation of Ænon, where the Jordan branches into *several ſtreams*. And as to Philip, the only one who in the New Teſtament is ſaid to have adminiſtered Baptiſm in a public Water, he did not bring his candidate to that water on purpoſe, but they both accidentally came to it. For as they went on together in the car, the Eunuch, ſeeing an opportunity ſo favourable, ſaid to him: *ſee here is water.* But our Anabaptiſts are not placed in the like circumſtances. They do not live in a wilderneſs, as John. It is not upon the road, and, as it were, by chance they meet with a brook, as Philip. They are not travelling with their proſelytes, when they baptize them; but they inſtruct them at home, as Paul did Lydia, and the Jaylor; and as Peter did Cornelius and his friends; When then they lead them out to a river or a pond, They have not one ſingle inſtance of the like in Scripture. Beſides this leading of their proſelytes to a *public water* is attended with this particular inconvenience, that it expoſes that divine and awful ordinance to the railleries of the rabble, who never fail to run to the place appointed for the ceremony to ſee what they call *the Ducking of an Anabaptist*, juſt as they would go to a profane ſhew.

## *Various objections of the* ANABAPTISTS *against* POURING *and* SPRINKLING.

*P.* THERE now occurs to me a difficulty, which I wiſh very much to have reſolved, as it occupies a conſpicuous place in the writings of the Anabaptiſts: You allow that the word *baptize* ſometimes ſignifies to *dip*, ſince you believe that Baptiſm by *immerſion* is valid; and at the ſame time you maintain, that, it alſo means *pouring* and *ſprinkling*, ſince you defend theſe two modes

of baptizing, as lawful. But how can the ſame word have ſo many, and ſo different ſignifications? Beſides
“ can it be ſuppoſed, without impeaching the wiſdom
“ and goodneſs of Chriſt, that he enacted a law, relating
“ to his own worſhip, the principal term of which is obſcure
“ and ambiguous? Can it be imagined that he
“ intended an ambiguity ſo great in the term *Baptiſm*,
“ which preſcribes the duty to be performed, as equally
“ to warrant the uſe of *immerſion*, of *pouring*, or of
“ *ſprinkling*, which are three different actions *? Baptizing!
“ Cries out Mr McL., what kind of action is
“ that? Is it *waſhing*, *pouring*, *ſprinkling*, or *dipping*?
“ Many will tell you, that it is any of them we pleaſe;
“ which indicates no great reverence for Chriſt's authority.
“ He certainly muſt have meant one kind of
“ action, and have uſed a word ſufficiently determinate
“ to expreſs the manner of it, and to diſtinguiſh it from
“ every other †. I think, ſays Mr Gale, it reflects
“ highly on the Legiſlator's conduct, who has ordained
“ laws, on the performance of which our eternal Salvation
“ depends, and yet left the ſenſe and conſtruction of
“ them, ſo perplexed and hard to be known ‡”

*C.* This difficulty, which ſeems to you ſo conſiderable, ariſes chiefly from a miſtake, concerning the primitive ſenſe and real ſignification of the word *baptize*. You ſuppoſe its primary and eſſential meaning is *immerſion*, or *dipping*; and conſequently find it very ſtrange, that it ſhould alſo ſignify *pouring* and *ſprinkling*. But it properly ſignifies neither to *ſprinkle*, nor to *pour*, nor to *dip*. but in general to *wet*, *tinge*, or *waſh*, that is, to bring a thing into a ſtate of *wetneſs*. But as *waſhing*, *tinging* and *wetting* may be performed either by *dipping*, *ſprinkling* or *pouring*, hence the word *baptize* came to be uſed, for one or other of theſe three actions, though properly and primarily it ſignifies neither of them, but only the condition or ſtate into which a thing is brought by theſe actions. Thus, for example, when you read in Origen: that Elias commanded the Prieſts, to *baptize* the wood prepared for the ſacrifice, you are apt to imagine, that in this

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* Mr Booth. I. Vol. p. 82. † P. 108. ‡ Let. iii. p. 91.

place the word *baptize* ſignifies *pouring*, becauſe the Prieſt executed Elias command, by *pouring* water upon the wood. When Nabuchodonoſor is ſaid, to have been *baptized* with the dew of heaven, you immediately conclude, the word in this place expreſſes the *falling* of the dew *upon* his body; but in reality, in both places, it only ſignifies *wetting*, or bringing the wood, for the ſacrifice, and the king's body into a ſtate of *wetneſs;* but which way this *wetting* was effected, is known only from the circumſtances. So likewiſe, when you hear from the Septuagint, that the Prieſt was commanded to *baptize* a bunch of hyſſop with the blood of the victim, or to *baptize* his finger with oil, you are naturally led into a belief, that the word *baptize* in theſe places means *dipping*——becauſe from the circumſtances it appears, that the Prieſt performed theſe actions by *dipping*. But in reality, the word baptize in theſe texts does not ſignify to dip, but to *wet* or *tinge*. It is for that reaſon that in theſe two laſt paſſages, as in ſome others of the ſame nature, where our Engliſh tranſlations have the word *dipping*, St Jerom, who was perfectly acquainted both with the Hebrew and Greek languages, and may be conſidered, as an impartial Judge of our preſent controverſy, tranſlated *baptize* by *tinging* or *wetting*; *Tinge the bunch of hyſſop in the blood* &c (a). *The prieſt having* wetted *or* tinged *his finger will ſprinkle againſt the veil* (b). *He will* tinge *or wet his right finger in the oil*, (c); always preſerving the primary meaning of the word, though at the ſame time he uſes the particle *in*, which implies a *wetting* effected by *dipping*; becauſe circumſtances ſeem to require this ſenſe. But the parricle *in* is not in the Greek. The latin tranſlators of the Septuagint * who have ſcrupulouſly kept to the letter of the text, have preſerved the original particle *by* or *with* in thoſe ſame places; and in others where, in the Greek, the word baptize is followed by the particle *in* they ſtill preſerve the primary meaning *wetting*, as St Jerom alſo does. For inſtance—(d) *They killed a kid of the goats, and* tinged *the*

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(a) Ex. xii. 22.

(b) Lev. iv. 17.

(c) xiv. 16.

* Edition of Paris, 1628.

(d) Gen. xxxvii. 31.

*coat in, or defiled it with the blood.*—(c) *Let him* tinge *his foot* in oil.(a)—*As the feet of the prieſts that bare the ark were* tinged *in the brim of the water.*(b)—*Eat of the bread and* tinge *thy morsel in the vinegar.*(c)—*Jonathan—put forth the end of the rod, that was in his hand and* tinged *it in an honey-comb.* And in the New Teſtament, St Jerom tranſlates:—(d) *He that* tingeth *his hand with me in the diſh.*(e)—*Send Lazarus that he may* tinge *the tip of his finger in water.* I might add the authority of Tertullian and other ancients, who uſe the word *tinge*, as ſynonimous with *baptize*, to expreſs our chriſtian ordinance. But what I have juſt ſaid is ſufficient to ſhew, that the proper and direct ſignification of *baptize* is not *dipping*, any more than *ſprinkling* and *pouring*, but *tinging*, *wetting* or *waſhing*; and in Scripture, *purifying*. Mr G. nearly hit upon the true ſignification of the word, when he went ſo far as to allow, as we have already noticed, that "the word *baptize* does not ſo neceſſarily expreſs "the action of putting under water, as *in general*, a "thing's being in that condition, no matter how it comes "ſo, whether it is put under the water, or *the water* "*comes over it.*" For in reality this word only expreſſes *in general* the condition of *wetneſs* into which a thing is brought, *no matter how it comes ſo*. Had not this gentleman forgot this true notion he gives us himſelf of Baptiſm, he would never have advanced this contradictory aſſertion, that to *baptize never ſignifies any thing else than to dip*. Nor had he been driven to the neceſſity of ſaying: that a *lake may be dipped in blood*, a *man in dew*, and a *whole country in the ſea*. From all this then, we may ſafely conclude, that the word, which our Lord uſed in the commiſſion, when he ſent his diſciples to *baptize*, was neither obſcure nor ambiguous, for according to its plain ſignification, as it was uſed in the common language of the Jews, it ſignified that the Apoſtles were to *purify with water* thoſe, whom they ſhould aggregate to the church.

*I.*

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(c) Deut. xxxiii. 24.
(a) Jos iii. 5.
(b) Ruth ii. 14.
(c) 1 Sam. xiv 27.
(d) Matt. xxvi. 23.
(e) Luke xvi. 24.

*P.* But ſtill, it will be true to ſay, that the command, which our Saviour gave to his Apoſtles, was *obſcure* and *ambiguous*; ſince, according to the ſignification you fix upon the word *baptize*, he would not have determined what particular kind of action they were to perform, whether *dipping*, *ſprinkling*, or *pouring*. But "ſurely, "as Mr McL. obſerves, he muſt have meant *one kind of* "*action*, and have uſed a word ſufficiently *determinate*, "to expreſs the manner of it, and to diſtinguiſh it from "every other."

*C.* Chriſt has ſurely meant *one kind of action*, when he ſent his Apoſtles to *baptize*; and this action is *waſhing*. He alſo uſed a *word ſufficiently determinate*, to diſtinguiſh this action from every other, which is not a *waſhing*, and this word is *baptize*. But as to the manner of performing this *waſhing*, he has left it *undetermined*, and, by conſequence, it may indifferently be performed by *ſprinkling*, *pouring* or *dipping*. A Hundred inſtances, might be produced from Scripture, of a command given by Almighty God to perform an action, without determining the *mode* of doing it. When, for example, the Angel of the Lord ſaid to Joſeph in a dream: *Ariſe and take the young child and his mother, and flee into Egypt*, he did not determine whether he ſhould go thither by ſea, or by land, on foot, or on an aſs, and which road he was to take; yet Joſeph did not think the command *ambiguous*; but aroſe immediately, and ſome way or other conveyed the child and the mother to the place appointed. This was the object of God's command, and ſo far it was clear and unequivocal; but the manner of putting it in execution was left to Joſeph to determine, according to circumſtances. But had Joſeph been of ſo contentious a diſpoſition, as our Anabaptiſts are now, he might have objected to the heavenly Meſſenger, that the command he brought to him from God was *obſcure*, ſince it did not determine *in what manner* he was to travel. And ſuppoſe the Angel had been ſo condeſcending as to tell him, that he might go to Egypt *which way he pleaſed*, provided he would ſet off without delay; Joſeph might have replied, with Mr McL.: "that ſuch "an anſwer indicated no great reverence for God's "authority; for ſurely his maſter muſt have meant "one way of travelling rather than another, and have "expreſſed the manner of it, and diſtinguiſhed it from "every other." And ſo Joſeph would have put off his journey, till a more explicit meſſage had come to him from heaven.

*P*. But, replies Mr Booth, *Waſhing, pouring* and *ſprinkling* "denote three different actions." Therefore, ſays he, "as (our brethren) do not pretend, our divine Law-"giver meant that *waſhing, pouring* and *ſprinkling* ſhould "*all* be performed on the ſame perſon, to conſtitute "Baptiſm; ſo, while they believe that any action *ſhort* "*of immerſion* is warranted by his command, they ought, "as fair diſputants, to tell us what that action is, and by what name we ſhould call it *."

*C*. I anſwer that *waſhing, pouring* and *ſprinkling* are not *three* different actions; ſince *waſhing* may be performed by *pouring* and *ſprinkling*. It is *sprinkling, pouring* and *dipping* which are three different actions becauſe any one of them is *actually* excluſive of the two others. But theſe three actions are *waſhing*, ſince *waſhing* may be effected by any of them. Now therefore to this queſtion of Mr B.: *what that action is* which our Saviour preſcribed to his diſciples, when he ſent them to baptize, and *by what name we should call it?* I anſwer that it is *waſhing*, or *purifying*. Thus it is expreſsly called in Scripture. *There arose a question between some of John disciples and the Jews, about* purifying (a); that is about *Baptism* (b). Chriſt loved the church and *gave himself for it, that he might sanctify and* cleanse *it with the* Waſhing *of water by the word* (c). *God our Saviour— saved us by* the Waſhing *of regeneration* (d). As to what he advances in the ſame place, that we believe any action *ſhort of immerſion* is warranted by Chriſt's command, it is falſe upon two different accounts. 1. Becauſe we believe, on the contrary that the action warranted by Chriſt's command, viz. *waſhing*, may be performed by *immerſion*

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* Vol. I. p. 87.

(a) John iii. 25.

(b) Ver. 26.

(c) Eph. v. 25, 26.

(d) Tit. iii. 5.

*merſion.* 2. Becauſe we believe that no action is warranted by his command, but ſuch only as may be called a *waſhing.*

*P.* But "our Lord could not mean that *waſhing, pouring* and *ſprinkling* ſhould *all* be performed on the ſame "perſon, to conſtitute Baptiſm*."

*C.* Nor could the Angel, who commanded Joſeph to go to Egypt, mean, that he ſhould go thither both on foot and on horſeback, by land and by ſea; he only meant that he ſhould *go.* So alſo, when our Saviour commanded his diſciples to *baptize*, that is, to perform this rite of purification, in regard of their proſelytes, he did not mean they ſhould do it, by uſing *dipping, pouring* and *ſprinkling, all* upon the ſame perſon, but that they ſhould *waſh* them, one way or other; and we have ſeen that theſe different modes of *purifying* are called by St Paul, *Baptiſms*(a).

*P.* It ſeems then that you account the manner of uſing water, a *mere circumſtance,* provided a *waſhing* be effected. "But, ſays Mr B., how can that, in which the very *act* "of baptizing conſiſts, be a mere *circumſtance* of Baptiſm? Let a man's notions of Baptiſm be what they may, "he always conſiders, and cannot but conſider the *act* "of applying water to a perſon, or of plunging him into "water, not as a *circumſtance* of Baptiſm, but as Baptiſm "*itſelf*†. Beſides, if the manner of uſing water be a *cir*"*cumſtance* of Baptiſm, what in the world can Baptiſm "*itſelf* be‡?"

*C.* I anſwer, that *the act of applying* water to a perſon is not, in our doctrine, a *circumſtance* of Baptiſm, as Mr B. ſophiſtically gives you to underſtand, but Baptiſm *itſelf.* It is *dipping, pouring*, or *ſprinkling*, which may be called *circumſtances ;* becauſe *this action* of applying the water may be indifferently effected, in any of theſe three modes. Indeed if you *actually* uſe pouring, then this *pouring* will become, by the fact, Baptiſm *itſelf.* But yet, ſpeaking in general, it is true to ſay, that *pouring* is but a *circumſtance* of Baptiſm, ſince Baptiſm may be validly adminiſtered, without *pouring*, namely by either *ſprinkling* or *dipping.* For illuſtration ſake, when Joſeph was commanded to go to Egypt, this his going thither was the *action* preſcribed to him: and his going *on foot* or in *a vehicle, by land* or by *ſea*, were *circumſtances* left to himſelf to determine; yet, by the fact, if he choſe to walk, this *walking* became the very act of his going to Egypt, and the fulfilling of Almighty God's command, though he was not commanded to *walk*, but only to *go*; ſo that if any traveller, meeting him upon the road, had aſked him what he meant by thus *walking* through the deſert, he might have anſwered: I am obeying God's command, who bade me *go* to Egypt. But to bring this argument nearer home to the Anabaptiſts, ſuppoſe that one of their Paſtors would dip his Proſelytes, by placing them upon their back in the water; another by placing them upon their bellies, a third by plunging them with their heads downwards; and a fourth by plunging them with their heads upwards, I hope theſe four different modes would be conſidered by them, as mere *circumſtances*, none of them having been determined by a *command* or any *precedent* in ſcripture; yet in fact, any of theſe different modes, when *actually* uſed would be the very *act* of baptizing, and conſequently Baptiſm *itſelf*. It is clear then that the *manner* of applying water to a perſon, is but a *circumſtance* of Baptiſm, when conſidered in general, though in practice it becomes the very *act* of it.

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* Ibid. (a) Heb. IX, 10. † Vol. I. P. 126. ‡ Page 128.

*P.* But "if *plunging, pouring* and *ſprinkling* be *equally* "valid, it muſt be becauſe they are *equally* enjoined by "the divine law*."

*C.* So we ſay they are equally enjoined, becauſe they equally execute the command of waſhing or purifying, which Chriſt gave to his Apoſtles, when he ſent them to baptize; juſt as the Anabaptiſts, who imagine that Baptiſm is dipping, muſt in that ſuppoſition allow that the four modes of dipping, which I have juſt mentioned, have been equally enjoined, and conſequently are equally valid.

*P.* But if the action preſcribed by our Saviour is *waſhing*, and this waſhing is not performed by a whole dipping, what part of the body muſt be waſhed? Here the

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* Page 131.

Anabaptiſts triumph over their opponents who, they ſay, have no means, from Scripture, of ſolving this difficulty.

*C.* The Anabaptiſts labour under the ſame difficulty. For ſuppoſing that *to baptize* ſignifies *to dip*; yet it is certain that to dip does not neceſſarily imply a total immerſion. This the Anabaptiſts allow; and indeed had our Saviour commanded that believers ſhould be dipt all over, this immerſion ſhould be wholly performed by the miniſter of Baptiſm, whoſe function it is to execute the commandment of Chriſt. But neither did John dip our Saviour, nor Philip the Eunuch *all over*, even ſuppoſing they dipt them at all, ſince both our Saviour and the Eunuch went down into the water, themſelves, before they were baptized. Now then we may aſk the Anabaptiſts in our turn, what part of the body ought to be dipt by the Miniſter of Baptiſm? For it is this immerſion effected by the Miniſter himſelf, which is Baptiſm; and not that effected by the proſelyte when by his own action he goes down into the water, before he is baptized. Muſt the proſelyte be in the water up to the knees, or the waiſt, or the chin, before he is buried under it by the miniſter? If Chriſt has determined any thing, concerning this circumſtance, we ſhould be glad to know it. If not, let them allow that, as on their ſuppoſition that baptizing is *dipping*, Chriſt has not determined what part of the body ſhould be dipt, by the miniſter of Baptiſm: ſo in our ſuppoſition that baptizing is *waſhing*, it was not neceſſary our Saviour ſhould determine what part of the body ſhould be waſhed.

*P.* The Anabaptiſts urge, as a weighty argument in favour of dipping, the authority of the moſt learned Divines in all communions, who aſſert that to *baptize* ſignifies to *dip*. Mr B. has favoured the public with a long liſt of their names.

*C.* What is that to us? We do not deny that to *baptize* ſignifies to *dip*, in this ſenſe at leaſt, that the *waſhing* of Baptiſm may be performed by *dipping*; but we maintain that in the ſame ſenſe, it alſo ſignifies to *ſprinkle* and to *pour*. And do thoſe learned Divines cited by Mr B., aſſert the cotrnary? No; as appears from the following

N. B. which he has been ſo candid, as to prefix to his liſt. "To prevent miſtakes, the reader is deſired to obſerve that many of the following quotations are to be conſidered, as conceſſions made by theſe learned Authors; no inconſiderable part of them aſſerting, notwithſtanding what they here ſay, that the word *Baptiſm* ſignifies *pouring, ſprinkling*, as well as *immerſion* *."

*P*. They all at leaſt maintain, that "the primary and *radical* ſignification of Baptiſm is *dipping*, without ſo much as one exception occurring to obſervation, in the courſe of my reading," ſays Mr B †.

*C*. Mr. E. Williams has formally contradicted this aſſertion. For after having propoſed to himſelf this queſtion: "Which is moſt likely to be the *primary* ſignification: that the ſubject is plunged for the ſake of being tinged, moiſtened, wetted or dyed; or elſe, that it is dyed, wetted, &c. for the ſake of plunging?" he anſwers; "Beza, Leigh, Owen, and *innumerable other great names* are deciſive in favour of the former idea; yes, many of thoſe names, that adorn Mr B.'s page ‡". However, the queſtion is not preciſely whether Baptiſm ſignifies a *dipping*, even according to its *primary* and *radical* ſignification, but whether this ſignification excludes the ſignification of *pouring* and *ſprinkling*. Thoſe learned authors cited by Mr B. think not ſo, ſince they admit of thoſe various modes of baptizing, as valid; and I have ſhewn you in the beſt Greek authors, ſacred, eccleſiaſtic and profane, the word *baptize* uſed to expreſs an action, which was performed by *pouring* or *ſprinkling*, and ſometimes could not be performed by *dipping*. Therefore let the *primary* ſignification be what it may, it does not exclude *ſprinkling* and *pouring*, which is all we contend for. Only my opinion is, that *wetting, tinging, waſhing*, and in ſcripture *purifying*, is the true primitive ſenſe of the word. In fact, ſince the Learned in all communions agree, that *baptizing* ſignifies *wetting, tinging*, &c. is it not more natural to think, that this is its *radical* meaning, rather than dipping? Things are dipt, to be *waſhed*; but they are not waſhed for the

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* Vol. I. p. 44. † Page 79. ‡ Antipædo-baptism, Exam. V. II. p. 30.

ſake of *dipping*. *Dipping* is a mode of *waſhing*, but *waſhing* is not a mode of *dipping*. Beſides, this ſhould be allowed to be the original and *radical* ſignification of a word, from which all other ſignifications are moſt naturally derived; but that *dipping*, *pouring*, *ſprinkling*, are derived from *waſhing* or *wetting*, rather than *ſprinkling* and *pouring* from *dipping* is evident. For *pouring* and *ſprinkling* are not a mode of *dipping*, but theſe three are different modes of *wetting*, which are *radically* contained in it, as *ſpecies* in their *genus*.

*P*. But allowing that to *baptize* ſignifies *primarily* to waſh, the Anabaptiſts ſay, that among the different modes of waſhing *the moſt natural* and *most common* is that of *dipping* *.

*C*. Suppoſe it were ſo, the Anabaptiſts have ſtill to prove, that this mode of *waſhing* excludes every other mode, and that the baptiſmal waſhing is invalid, when it is not performed by *dipping*. For if they cannot prove this, they prove nothing. But I do not allow that *dipping* is more common, or a more natural way of waſhing than either *ſprinkling* or *pouring*. All depends upon the nature of the thing, that is to be waſhed, and other circumſtances. Thus, for example, it is more common for people to waſh their hands by *dipping*, than by having water poured on them; but it is more common for them to waſh their faces by conveying water to them, than by *dipping* them into water. Clothes are more uſually waſhed by *dipping*; but Anabaptiſts do not waſh the floor and ſtair-caſe of their houſes by *dipping*, any more than other people do. Ships are waſhed by ſprinkling water upon them, and ſo are the outſides of houſes in Holland, and other countries. But it is needleſs to inſiſt upon ſo trivial a ſubject. I ſhall only obſerve, that a religious rite of *purification*, ſuch as Baptiſm, which is not intended to put away the filth of the fleſh, but to exhibit the purity of the ſoul, is equally adminiſtered, by any mode of *waſhing*. The legal purifications of the Jews, which St Paul calls *Baptiſms* were performed by *ſprinkling*, as well as by *dipping*. Ezechiel, in a paſſage which ſeems clearly to point at *Chriſtian Baptiſm*, repreſents that interior purity which is the characteriſtic of the New Law, as being inſtrumentally effected by *sprinkling*. “ *Then will* I ſprinkle *clean water upon you, and ye ſhall be clean* (a). And the application of our Saviour's Merits to our ſouls is repreſented in the New Teſtament, as a *sprinkling* of his blood.” *Peter, an Apostle of Jesus Christ.—Elect unto obedience, and* ſprinkling *of the blood of Jesus Christ* (b).

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* Mr G.'s Let. III. p. 117.

## *The primitive Christians used* AFFUSION.

*P.* I SHOULD be glad to know what was the doctrine of the primitive Chriſtians, concerning the nature of the exterior ſign of Baptiſm. Did they take it ſimply, to be a *waſbing* as you do, or did they believe, it is eſſentially a *burial* under water, as the Anabaptiſts pretend ?

*C.* They all believed that Baptiſm is a *Laver*, a *Waſhing;* and always deſcribed it as ſuch. St Juſtin, in his 1. Apol. to the Emperor Antoninus, writes thus : “ They “ who believe the things, which we have been taught, to “ be true, and promiſe to conform their lives to them, “ are directed to pray, and faſt, in order to obtain the re- “ miſſion of their former ſins—and they are *waſhed* in “ the water.”—Then he cites theſe words of Iſajah : *Be waſhed and be clean* (c). And a little after : “ We call “ upon the name of God alone, when we bring him to “ the *Laver* who is to be *waſhed*.” The ſame Father informs us that “ the Devils hearing of this *Waſhing* from “ the prophetical writings, began to have thoſe *ſprinkled*, “ who entered their temples.” This holy Martyr never ſays, that Baptiſm is a *burial*, nor ever takes the leaſt notice of any myſtery being exhibited by the circumſtance of putting the body under water ; yet ſince he had purpoſed

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(a) Ezek. xxxxi. 25. (b) 1 Pet. i. 2. (c) Is. i. 16.

purpoſed to inform the Emperor of the nature of this ordinance, it cannot be ſuppoſed, he would have omitted that very thing of which he had undertaken to treat. Tertullian has a whole treatiſe upon Baptiſm, which he compoſed both for "the inſtruction of them, that are the "moſt advanced, and of the ignorant," in which he ſeems unwilling to leave any thing of importance unnoticed: "We have ſpoken, ſays he, of *all the things* that conſtitute the religious rites of Baptiſm (a)." Yet he never ſays, that Baptiſm is eſſentially a *dipping*, or that the indiſpenſible rite of this ordinance conſiſts in a *burial* under, and *reſurrection* from water; but he invariably repreſents it as a *Waſhing*. "O happy Sacrament of our *Water*, "with which being *waſhed*, we are freed from the ſins of "our former blindneſs! Once only is that *Waſhing* performed, once only are our ſins *waſhed* off by it, becauſe "they are not to be repeated. The Jew *waſhes* every "day, becauſe he is defiled every day; but leſt the ſame "ſhould happen to us, the unity of our *Waſhing* has been "decreed. O happy *Water* that *waſhes* no more than "once, and is not to ſinners a matter of deriſion (b)." In another place he obſerves, as did St Juſtin, that the heathens were initiated by a *waſhing* to the worſhip "of "certain divinities of theirs; and that they uſed to purify their houſes, temples and towns, by *the ſprinkling* "*of water*." Then he adds, "If, from the only nature "of *water*, being the proper element of *waſhing*, they "thus flatter themſelves to be *purified*, how much more "truly will the *Waters* of Baptiſm confer that benefit on "us, by the authority of God, from whom they hold "their natural properties (c)." Beſides he promiſcuouſly uſes the words *Baptize* and *tinge*, as ſynonimous. For example: "Chriſt himſelf was *tinged* with water.—Paul believed and was *tinged*.—Philip *tinged* the Eunuch: and he does the ſame even when he quotes the Scripture, *Go ye, teach all nations* tinging *them in the name of the Father*, &c (d). *Chriſt did not ſend me to* tinge (e). Obſerve alſo that ſince theſe ancient Writers, St Juſtin and

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(a) Chap. x. (b) Chap. xv. (c) Chap. v. (d) Mat. xxviii. 16.

(e) 1 Cor. i. 17. &c. Chap. xiii.

Tertullian when they are explaining the nature of Baptiſm, mention the *ſprinkling* of water uſed by the heathens, as a mode of purification, by which the Devil had taught them to mimic our Chriſtian ordinance, we may thence infer, that they made the eſſence of this ordinance conſiſt in a *waſhing*, or purification; and not in the peculiar, excluſive ceremony of *dipping*. Upon the whole, the ſilence of thoſe Fathers, with reſpect to the exhibition of a *burial* and *reſurrection* in Baptiſm, and their conſtant attention in repreſenting it, as a *washing*, leave no doubt, concerning the faith of the primitive ages on this point: and if afterwards other Eccleſiaſtical Writers have ſpoken of this myſtical exhibition, they never repreſent it, as Anabaptiſts do now, as conſtituting the eſſence of this ordinance, without which Baptiſm would be null; but as a mere circumſtance of it, from which they take occaſion of exhorting the faithful to a ſpiritual death and reſurrection. And I defy all the Anabaptiſts in the world to ſhew me, in the writings of any of the Fathers, theſe propoſitions, which we ſo often meet with in thoſe of Mr Gale, and others of the ſame perſuaſion: viz. *Baptism is dipping, and nothing else.—Affusion and sprinkling are mere nullities.—When Baptism has been given by affusion, it must be repeated* &c. I alſo defy them to produce one ſingle inſtance of Baptiſm having been repeated by the primitive paſtors of the Church, upon pretext that it had been adminiſtered by *affuſion*.

*P*. You muſt allow that Baptiſm was given by *dipping*, in the primitive ages:

*C*. It is an inconteſtible fact that for many ages, *ſolemn* Baptiſm was given by immerſion. But this mode of adminiſtering it was never conſidered by the Fathers, as eſſentially connected with its validity. For they adminiſtered it by affuſion, *privately*, as for example, when a perſon, on account of ſickneſs or corporal infirmity, could not be dipt, without endangering his life. Now had the Fathers had the leaſt doubt or ſuſpicion, concerning the validity of *affuſion*, they would never have attempted to baptize any body, in that mode, ſtill leſs dying perſons, whoſe ſalvation they wiſhed to ſecure by the grace of that Sacrament.

## *The Case of* NOVATIAN *examined.*

*P.* BUT the Anabaptiſts ſay, that the firſt man who ever received Baptiſm by affuſion, was Novatus or Novatian, about the Year 250, ſo late after the death of the Apoſtles.

*C.* It is a great miſtake to pretend that Novatian was the firſt man, who ever was baptized in that manner. What was done in his caſe had always been done before, on ſimilar occaſions; and at the time of his Baptiſm, which was only 150 years, after the death of St John, there already exiſted a law in the Church, bidding all thoſe who had been baptized *by affuſion* in their beds, to appear before the Biſhop, in caſe they ſhould recover; and one of the heads of accuſation againſt this Novatian was, that he had not complied with this law.

*P.* But why were they obliged to appear before the Biſhop, if their Baptiſm was good? Was it not in order to be baptized again?

*C.* No: it was only to have certain ceremonies ſupplied, which were uſed in the adminiſtration of Solemn Baptiſm; but were omitted, when Baptiſm was given privately, as Pope Cornelius himſelf teſtifies, in his letter to Fabius of Antioch, where, ſpeaking of the ſame Novatian, he ſays: that "when he had recovered from his "illneſs, he did not receive what he ſhould have done, ac"cording to the canons of the church, and was not ſealed "by the Biſhop."—And a little after he adds, that "the "Clergy of Rome, and many of the Laity had oppoſed "Novatian's ordination. For it was not lawful, that "any one, who like him had been perfuſed in bed, *on* "*account of illneſs*, ſhould be promoted to the prieſtly "order*." Whence it appears that before the year 250, there already exiſted a canon, or eccleſiaſtical rule, relating to ſuch as received Baptiſm by *affuſion*†.

*P*. It is evident from the exiſtence of that rule, that previous to Novatian's Baptiſm, it was the practice of the church, to baptize ſick perſons by *affuſion;* but was this Baptiſm reputed valid? Mr Gale tells us that "Cornelius after mentioning the caſe of Novatian, very "frankly adds, by way of caution and diſtruſt, *If ſuch a "one may be ſaid to be baptized,* which intimates, he made "a queſtion of it; and that he had not a good opinion of "that manner of adminiſtering the ordinance.‡"

*C*. Mr G. has perfectly miſtaken the ſenſe of theſe words; *if ſuch a one may be ſaid to be baptized;* which evidently refer, not to the *manner*, in which Baptiſm had been adminiſtered, upon that occaſion, but to the quality of the *perſon* who had received it. This is ſhortly the fact, when Novatian aſked firſt for Baptiſm, he was actually poſſeſſed by the Devil, as Cornelius relates two lines before, who alſo ſays that it was on occaſion of this accident, he began to expreſs a deſire of receiving this ordinance, that by the prayers of the church, he might be freed from his troubleſome gueſt. "Now being yet "in the hands of the Exorciſts, he fell ſick, and as it was "thought he would not recover, he was baptized by "*affuſion*," which was the uſual manner, in ſuch circumſtances. And it is not clear whether, at the very time of his Baptiſm, he was not ſtill in the actual poſſeſſion of the evil Spirit. Cornelius therefore expreſſes a diſtruſt concerning the Baptiſm of ſuch a one, *to whom*, as he ſays himſelf, *Satan had been the firſt occaſion of believing: by entering into him, and remaining there ſometime.* But the reaſon of this diſtruſt was not that Baptiſm had been adminiſtered to him by *affuſion*. For his words are not: *If ſuch affuſion may be said to be Baptism,* which is the ſenſe Mr G. falſely puts upon them, but, *if ſuch a one may be said to be baptized.*

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* Euseb. L. VI. C. 43.

† How then could Mr Robinson so far forget himself as to assert, that "In the primitive church there is no mention of baptizing by *pouring*;" ---and "that the first appearance of baptizing by *pouring* was in the eighth "century?" Ch. xxxiii, Page 448.

‡ Let V. P. 208.

*P.* Mr B. cites this paſſage differently: Inſtead of theſe words: *If such a one may be said to be baptized;* which, as you obſerve, refer to the quality of the *person,* who was baptized, he has: *If that can be termed Baptism;* which muſt certainly refer to the *mode* uſed upon that occaſion; and he affirms that *the case is described thus in Eusebius**.

*C.* I do not wiſh to impeach Mr B's veracity, but I can aſſure you, that Euſebius never ſaid what this gentleman makes him ſay. It is probable he has been miſled by the following paſſage he cites out of Salmaſius†: The "Clinics only, ſays Salmaſius, becauſe they were confined "to their beds, were baptized in a manner of which they "were capable; not in the entire laver, as thoſe who "plunged the head under water, but the whole body had "water poured upon it, as Cyprian, IV. Epiſt. VII. "Thus Novatus, when ſick received Baptiſm; being *be-ſprinkled,* not *baptized,* Euſeb VI. hiſt. cap. 69;" where Salmaſius is guilty of two falſe citations, not to ſay two *falsehoods.* 1. In regard of St Cyprian who never ſaid, that the *whole body of the sick had water poured upon it,* but intimates quite the reverſe. Beſides, common ſenſe teaches that ſuch a pouring of water cannot be effected on a dying perſon, in his bed. 2. In regard of Euſebius who never wrote this line: "Novatus was *besprinkled,* not *baptized.*" The words which this Hiſtorian cites, out of Pope Cornelius's Letter are: "*In the bed in which he lay, he received, being perfused*:" which ſignifies that Novatus received Baptiſm by affuſion; what is added to this, is of Mr B's, or Salmaſius's invention.

*P* The Anabaptiſts are not the only ones, who have miſunderſtood or falſified Pope Cornelius's words. I met lately with the following paſſage, in Mr Alex. Pirie's *Diſſertation* on Baptiſm. "The church of Rome, "is the the firſt we read of, that called in queſtion the "validity of Baptiſm by *perfuſion.* There, the ordina-"tion of Novatian to be a *Preſbyter,* was oppoſed by

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* Vol. I. p. 293.

† Ibid. p. 282.

" all the Clergy, and by many of the Laity, as Corne-" lius in his Epiſtle to Fabius of Antioch, tells us, be-" cauſe he had been baptized by *perfuſion* or *sprinkling*, " ſo early did the ſeeds of ſuperſtition take root in the Roman Church* !"

*C.* The Roman Church never called in queſtion the validity of Baptiſm by affuſion; neither was Novatian's ordination oppoſed, preciſely becauſe he had been baptized *by perfuſion*, but becauſe he had been baptized *on account of ſickneſs*, as Cornelius ſays, and, as the council of Neoccſarea declares †. And let me tell you, by the way, that Novatian was not a *Preſbyter*, in the ſenſe it is now underſtood in Scotland, but a *Prieſt* offering the Euchariſtic ſacrifice, by virtue of his ordination, as all Prieſts of the New Law have done, ever ſince the time of the Apoſtles. For one of the greateſt crimes laid to the charge of this Novatian by Pope Cornelius was, that " after he had ended the *oblation*, whilſt he was " dividing a part to each, at the inſtant he gave it, in-" ſtead of bleſſing thoſe miſerable men" (who had joined in his ſchiſm) " he forced them to take an oath; hold-" ing with both his hands, the hands of him who re-" ceived, and not letting them go, until they had taken " the oath he tendered to them in theſe words: *Swear " to me by the body and blood of Christ that you will never " leave me and go back to Cornelius* ‡." Which ſhews what was the office of a Prieſt in thoſe days, and the belief of the primitive Chriſtians concerning the holy Euchariſt. M. P. then in the above quotation only betrays his prejudices againſt Catholics, and his ignorance of antiquity. Yet he has done his readers one ſervice by reminding them, that the church of Rome exiſted in the year 250. It would not be ſo eaſy for him to point out where his own was at that time or for 1300 years.

*P.* The learned Petavius, cited by Mr G., ſays that " ſuch as were *affuſed* in their bed, were thought " *irregularly baptized*, and were never admitted into holy " orders||."

*C.*

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* Page 69. † Canon 12. ‡ Euseb. Eccl. hist. lib. VI. c. 43.
|| Let. V. page 208.

*C*. No: It is Mr G. that ſays ſo, but not Petavius. The words of this learned man, which the Tranſlator, either through ignorance or deſign, has ſo ill rendered, are as follows. "Such as were thus baptized were thought "*irregular*:" which means only that they were not admitted to Prieſthood.

## *The opinion of* St CYPRIAN *examined.*

*P*. IT ſeems however, that the validity of that Baptiſm was called in queſtion, by the primitive Chriſtians. For Mr G. mentions that a certain Magnus wrote to Cyprian Biſhop of Carthage, to have his opinion on the matter; and this Father, though indeed he declares for the validity of affuſion, yet "anſwers only as from his "private opinion, which he ſeems to give, as a dubious "point †," and allowed "in caſes of neceſſity only, on "a bare preſumption of God's indulgence ‡," and "this "way of baptizing was even ſo rare and uncommon, "that Magnus, though a diligent enquirer into religious "matters was perfectly ignorant of its having ever been "uſual in the church ||."

*C*. There is not a word of truth in all this account Mr G. has given of St Cyprian's anſwer to Magnus. 1. He repreſents this Magnus, as a *diligent Inquirer* into religious matters, to let his Readers believe, that Magnus had taken much pains to know, what was, in his time, and what had been before, the faith and practice of the church, with reſpect to the adminiſtration of Baptiſm; but for this aſſertion, Mr G. has not the ſhadow of a proof, except perhaps this firſt line of St Cyprian's anſwer, *Thy diligence prompted thee to conſult me*, &c. which is a mere compliment, and will never prove, that Magnus ever made any further inquiry, concerning these matters, than by conſulting St Cyprian. 2. Mr G. aſſerts

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† Lect. V. page 210.

‡ Page 214.

|| Page 210.

aſſerts that this Magnus was perfectly ignorant of Baptiſm by affuſion, having ever been uſual in the church; but there is not a word in St Cyprian's anſwer, whence it can be inferred, that Magnus was ignorant of it *. 3. Mr G. ſuppoſes all along, that Magnus conſulted St Cyprian to know, whether Baptiſm by *affuſion* was valid, in oppoſition to Baptiſm by *dipping*, but this was not at all the object of his conſultation; but rather whether ſuch as were only perfuſed, did receive as much grace in their Baptiſm,as thoſe who had been waſhed all over; and whether they were to be conſidered, not only as *Chriſtians*, but as lawful *Chriſtians*. "You inquired, beloved Son, "ſays St Cyprian, what I think of thoſe who receive "the grace of God (Baptiſm) in time of ſickneſs and "infirmity, whether they are to be accounted *lawful* "*Chriſtians*, becauſe they have not been *waſhed all over* "but *perfuſed* with ſalutary water?" To which the holy Biſhop anſwers; "To give you my humble opinion, I "eſteem that the divine benefits can in no one be ſhortened, and debilitated; and that in this matter no diminution can take place. For in this ſalutary ſacrament "the contagion of ſin is not waſhed away, as are the "ſtains of the ſkin by a bodily waſhing, which requires "ſoap and nitre, and a ſeat and water. Not thus is the "believer's breaſt waſhed, not thus is the heart of man "purified, by the merits of Faith. In the ſalutary Sacraments, when neceſſity compels the divine forms, "though applied in a compendious way, confer the "whole benefit to believers, by the imparting of God's "grace." And after he had proved the point he had in view, he concludes, "my opinion therefore is, that whoſoever has received the divine grace of Baptiſm in the "church, according to the Law and right of faith, ought "to be accounted a *lawful* Chriſtian." Then, for a more perfect ſolution of this difficulty, he conſiders it in another light, by propoſing to himſelf this queſtion: whether it could not be objected, that thoſe who had only been perfuſed, receive no grace at all. To which he anſwers: that if it were ſo, they ſhould be baptized, when they recover; but yet they cannot be baptized, therefore their Baptiſm muſt be accounted valid. And coming back to the ſcruple of Magnus, “whether having indeed received the grace of the Lord, they had received it according to a leſs meaſure of the divine gift and of the Holy Ghoſt; ſo that they ſhould be accounted Chriſtians, but yet not to be equalled to others;” he returns the ſame anſwer as before, viz. “that the Holy Ghoſt is not given by meaſure, but that he is wholly poured forth upon believers.” Now you ſee the true ſtate of the queſtion between Magnus and St Cyprian. It is for not having underſtood it that Mr G. has repreſented the method uſed by this holy Martyr, in anſwering the queſtion propoſed to him by Magnus, as *frivolous*, *extravagant*, and *directly contrary to the whole tenour of the New Teſtament*, ſuch, in ſhort, that no *man that ever lived*, *of a common imagination*, *nay of the most luxurious fancy* would have uſed the ſame [*].”

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* Magnus's letter to St Cyprian is loſt.

*P.* Nay; Mr G. even pretends, that nothing “but tenacioufneſs of opinion could put (St Cyprian) on the extravagant method of determining the manner of adminiſtering a Chriſtian Sacrament, by obſcure paſſages in the Prophets, and by words in the Law, which manifeſtly refer nothing at all to the matter [†].” Then falling upon all the Fathers, he ſays “their looſe expoſitions and miſapplications of Scripture are not to be endured [‡].”

*C.* Mr G. never underſtood the drift of St Cyprian’s arguments upon this ſubject. He imagined that Magnus called in queſtion the validity of Baptiſm by *affuſion*, as the Anabaptiſts do now; and that St Cyprian produced thoſe paſſages of the Old Teſtament, where *affuſion* and *ſprinkling* are mentioned, as a proof that *affuſion* and *ſprinkling* are not repugnant to the inſtitution of Chriſtian Baptiſm; but it is a miſtake. Magnus never queſtioned the validity of affuſion; but he, and probably ſome other ignorant Chriſtians, giving way to a weak imagination, had fancied that the eficacy of Baptiſm was proportioned to the quantity of water applied to the body, in the adminiſtration thereof; and that a partial waſhing of the fleſh could only produce a partial cleanſing of the ſoul. St Cyprian ſhews them the emptineſs of that conceit, by the oppoſite example of *ſprinkling* uſed by the Jews, as a *partial* waſhing, whereby nevertheleſs they were *wholly* cleanſed from their legal impurities; and alſo by theſe words of Ezechiel: *Then will* I ſprinkle *clean water upon you, and ye ſhall be* clean, *from* all *your filthineſs* (a); where the Prophet foretells, that a perfect cleanſing of the ſoul, from *all* filthineſs of ſin, will be effected by means of *ſprinkling*. This way of arguing was certainly concluſive, againſt Magnus, and all others who, like him, lay ſo much ſtreſs upon the neceſſity of repreſenting the interior effects of Baptiſm, by a full and complete waſhing of the body. If Magnus had taken the queſtion in the ſame light, as our Anabaptiſts do now, if he had contended for the neceſſity of a *burial* under, and *reſurrection* from water, we ſhould find St Cyprian's arguments running quite a different way. As to the abuſive language, of which Mr G. has been ſo prodigal on this occaſion, I ſhall only ſay, that thoſe who have read the *letters* of this gentleman, and are alſo acquainted with St Cyprian's *writings*, will not be at a loſs to determine, on which ſide *frivolouſneſs, unfair dealings, extravagance, looſe expoſitions* and *miſapplications of Scripture* are found. What I am very ſure of, is that poſterity will never beſtow theſe eulogiums upon the modern doctor, though the moſt learned man his ſect can boaſt of: "his (St Cyprian's) "Writings outſhine the ſun *. As long as books ſhall "be, and the Holy Scriptures ſhall remain, every lover "of Chriſt ſhall read Thee, Cyprian, and reliſh thy doc" trine †."

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[*] Ibid. P. 201, 202, 203.
[†] Page 201.
[‡] Page 204.

*P.* But why does St Cyprian ſpeak of God's *indulgence?* why does he ſeem to approve of that way of adminiſtering Baptiſm, only *when neceſſity compels?* Why does he anſwer,

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(a) Chap. xxxvi. 25.

* Sole clariora sunt opera ejus. *St Jerom. ex. Catal. Virorum illus.*

† Dum liber ullus erit, dum scrinia sacra litterarum, Te leget omnī amans Christum, tua, Cypriane, discet. *Prudentius.*

anſwer, as from his *own private opinion*, which he ſeems to give, as a *dubious point?*

*C.* Though all this were exactly, as Mr G. ſtates it, it would not in the leaſt affect the queſtion under debate, which is, whether *dipping* alone be lawful Baptiſm; ſince, as I have already obſerved, *dipping* or *not dipping* was not at all the ſubject in Conſultation, between Magnus and St Cyprian. Now, if St Cyprian uſed this expreſſion: *God imparting his indulgence;* do not conclude that the efficacy of a partial waſhing was grounded, in his opinion, upon a bare preſumption of God's indulgence. What the holy martyr means by *indulgence*, is not an *allowance* or *permiſſion*, as the word ſounds in the Engliſh language, but true, divine *grace*, which he commonly calls by the name of *indulgence*: In this epiſtle to Magnus alone I find that word, uſed in this ſenſe, five or ſix different times. It is true St Cyprian allows of this partial waſhing; only *when neceſſity compels*; becauſe the diſcipline of the Church in his time, which preſcribed *immersion*, for ſolemn Baptiſm, was to be kept up, when there was no ſufficient reaſon for departing from it. As to giving his ſentiment on the matter, as his private opinion, I allow he did ſo, according to his uſual modeſty. But this is not to be conſtrued into an argument, againſt the validity of Baptiſm by *affuſion*. For neither St Cyprian, nor any biſhop in his time, or in any period before or after, ever entertained the leaſt doubt about it, ſince they never rebaptized thoſe, who had been baptized in this manner.

*P.* Is it certain that ſuch, as had been baptized by *affuſion* in their bed, were not rebaptized when they recovered? For if they were not, it is a certain mark, that their Baptiſm was accounted valid.

*C.* It is moſt certain, they were never rebaptized. When ſuch perſons recovered, they were only required to appear before the biſhop, that he might add certain ceremonies, which were omitted in private Baptiſm. Of this St Cyprian takes notice, in his letter to Magnus, and urges it, as an argument of the validity of *partial waſhing*. "If any one imagine that they have received

“ nothing, becauſe they have only been perfuſed with “ the ſalutary water, and that they are left empty and “ deſtitute; in that caſe, let them not be deceived (that “ is, if their Baptiſm is not valid, let them not be left in “ the ignorance of its invalidity,) that if they eſcape the “ danger of their illneſs, and recover, they may be bap- “ tized. But if thoſe can not be baptized, who have “ been ſanctified with *eccleſiaſtical Baptiſm*, why are they “ ſcandalized in their faith, and in the indulgence of the “ Lord, as if they were not Lawful Chriſtians ,——Un- “ leſs ſuch honour muſt be given to heretics that, where- “ as they who from their party come over to us, are not “ aſked, whether they have been *waſhed all over*, or only “ *perfuſed* ; yet among us, the integrity of the true faith “ ſhould be leſſened, and the majeſty and ſanctity of *Ec- “ cleſiaſtical Baptiſm* diſparaged.” Thus far St Cyprian, who, as you ſee, expreſsly teſtifies, that ſuch as had received Baptiſm by affuſion, were not, nay, *could* not be baptized again ; alſo, that it was never aſked thoſe, who left the party of the heretics, whether they had been baptized by *dipping*, or by *affusion*, though they were cloſely examined, concerning every thing that might affect the validity of their Baptiſm, as for ex. the form of words that had been uſed in it, as appears from the moſt ancient canons of the Church. You may alſo take notice, that St Cyprian here calls Baptiſm, adminiſtered by affuſion, *Eccleſiastical Baptiſm*, *divine abridgment*, *divine grace*. And at laſt, he confirms all he had ſaid, concerning the Lawfulneſs and validity of affuſion, by the viſible effect it had upon thoſe, who had been baptized according to this mode, in delivering them from the devil, when they had been poſſeſſed by him before. “ In fine, ſays he, we know “ by experience, that ſuch as are baptized and obtain “ grace, in time of ſickneſs, the neceſſity being urgent, “ are delivered from the unclean Spirit, by whom they “ were before agitated, and live in the Church, in a “ laudable and approved manner, improving every day “ in divine grace, by a continual increaſe of faith ; where- “ as it often happens, that ſome that are baptized in health, "if they relapſe into their former ſins, fall again a prey "to the impure Spirit."

## *The Case of* CONSTANTINE *examined.*

*P*. HOW do you account for the ſcruples of Conſtantine the Great, who ſeeing himſelf at the point of death, would receive Baptiſm by *dipping*, though he muſt have been in a ſtate of conſiderable weakneſs, and not by *affusion*; becauſe, ſays Mr G., "he ſeems to have been "unwilling to truſt to the validity of theſe *clinical perfusions*, as it may be gathered from Euſebius's account "of his Baptiſm *."

*C*. I have examined this paſſage in Euſebius, and can aſſure you, there is not a ſingle word, either of that Hiſtorian himſelf, or of Conſtantine, whence it can be inferred, that this Emperor ever entertained any doubt or diſtruſt, concerning the validity of Baptiſm by *affusion.* Nay, from the account given us of his Baptiſm by Euſebius, nothing can be gathered, with reſpect to the manner, in which it was adminiſtered to him. Euſebius neither ſays, that Conſtantine was *dipped*, nor that he was *perfused*, nor even uſes the word *baptize*. He only ſays, that after the Emperor had ended his ſpeech to the Biſhops, "They agreeably to the *canons*, or rules of the "church, performed the divine rites." But whether by *affusion* or *dipping*, he does not ſay. But if Conſtantine was dipped, it was not owing to any diffidence he had of the validity of Baptiſm by *affusion*, but becauſe he was not baptized in his bed, for he had ſtrength enough, "being in the town of Helenopolis, to go to the Church "of the Martyrs, where remaining a long time, he of"fered prayers and ſupplications to God;—afterwards "falling on his knees, begging pardon of God, and con"feſſing his ſins, he firſt received the impoſition of hands,

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* Let. V. p. 209.

“ with public prayers; then he went to the Suburb of “Nicomedia where he made a ſpeech to the Biſhops,—“ *who then performed the divine rites*,” (that is baptized him;)—“And having put on white garments, and reſting *or* leaning upon his couch, he returned his thanks “ to God, with ſtill a louder voice;”—ſpoke again to them that ſtood by him, received the compliments of his Tribunes and Generals, and delivered his laſt intentions, concerning what was to be done after his death †. All which circumſtances ſhew evidently that Conſtantine was not ſo far ſpent, at the time of his Baptiſm, as Mr G. has been pleaſed to repreſent it, in order to throw his readers into a perſuaſion, that, had Baptiſm by *affusion* been thought valid by this Emperor, he would rather have received it in that manner, than have expoſed himſelf to the danger of haſtening his death, by *dipping*.

*P*. It is very ſtrange, that men, who lay a claim to probity, ſhould thus impoſe upon the ſimplicity of their readers! But pray; were the ſick, the only perſons in primitive ages, that were baptized by *affusion?*

C. No. All perſons, who were in any apparent danger of death, though not always by ſickneſs, (as for example, on account of perſecution,) and could not be ſolemnly baptized, received Baptiſm by *affuſion*. Thus, when we read in eccleſiaſtical hiſtory. that *Catechumens*, who were apprehended before they had received the ſalutary waſhing, were baptized in priſon, by ſome of their companions, or by others that went to viſit them, we are ſure this was done by *affuſion*. For they had not in their dungeons a ſufficient quantity of water, nor other things neceſſary for an immerſion, nor liberty to practiſe it. It was in this manner the celebrated Martyr St Baſilides muſt have been baptized, during the perſecution of the Emperor Severus, about the year 211. “ Being yet a Pagan, and a public executioner, as he “ was leading the holy Virgin Potamiana to the place “ of execution, ſhe turned to him, and in acknowledgement of his kindneſs, in preſerving her from the in-

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† *Life of Conſtantine by Euseb.* B. iv. ch. 61, 62, 63.

"ſults of a lawleſs rabble, ſhe bade him be of good cheer, "becauſe after her death, ſhe would obtain his ſalvation from the Lord, and would ſoon reward him, for "the good offices he had done her. In fact, not long after ſhe had conſummated her martyrdom, Baſilides "having publicly confeſſed himſelf a Chriſtian, was apprehended, and thrown into priſon, And when ſome of "the brethren aſked him the cauſe of ſo ſudden a converſion, he is ſaid to have anſwered: that *Potamiana,* "*three days after her martyrdom, had appeared to him in* "*the night, and put a crown upon his head, saying, that she* "*had prayed to the Lord for him, and had obtained the effect of her prayer; and that before long, he should be re-*"*moved.* Whereupon the brethren gave him the ſeal "of Baptiſm, and the next day having confeſſed our "Lord, he was beheaded." Thus far Euſebius *. In the Acts of St Laurence, who ſuffered martyrdom in the year 258., it is related, that Romanus, one of the ſoldiers, who were preſent at his martyrdom, being ſuddenly converted, brought *a pitcher of water, for* Laurence *to baptize him with* †. The Acts of St Cornelius Biſhop of Rome, cited by the learned Suicerius, ſpeak of one "Saluſtia who, having confeſſed, that Chriſt is truly "God, and the Son of God deſired the bleſſed Pope Cor-"nelius to baptize her; and having filled *a veſſel* with "water, brought it to him."

*P.* As to Romanus whom you juſt ſpoke of, I learn from Mr Robinſon, that there is a picture of his Baptiſm at Rome, in which, according to the deſcription given by F. Mabillon, "St Laurence is repreſented bleſſing "Romanus, with his right hand, and with his left, "pouring upon his head a veſſel full of water." The learned Antiquary, from the circumſtance of Romanus being repreſented naked, infers that he had been firſt immerſed into water. And Mr Robinſon, ſpeaking of ancient pictures or engravings, in which perſons are repreſented kneeling in a large labrum or bathing-tub, whilſt another perſon, ſtanding with a pitcher in his hand, pours water upon their head, hence alſo concludes that the artiſt "thought, no doubt, he ſhould give a "juſt notion of immerſion (for he could mean no other, "as no other was in practice) by placing the lower part "of a perſon in water, either in a river or a bath; and "by ſhewing another perſon pouring water over the up- "per part, out of the water. For what could he mean, "ſays he, except that to baptize was to wet all over, to "cover the whole man with water*?"

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* Eccles. hist. B. vi. c. 5.

† Mr Wall observes that this circumstance has been cited by W. Strabo, who died in 849.

C. Obſerve how Mr R. here ſhifts his aſſertions. Firſt the artiſt meant to give a *juſt notion* of immerſion; and now he could only mean that "to baptize was "*to wet all over.*" But it is clear at leaſt, that, in the opinion of the times, in which thoſe Artiſts lived, "this "wetting all over and covering the whole man with water" could be effected without immerſion, ſince they repreſented it, as done by *pouring* water out of a pitcher, which does not agree with the notion of our Anabaptiſts who aſſert, that the wetting of the body muſt be effected by a *dipping*, and in no other manner. I only aſk whether an Anabaptiſt painter could think he would give a *just notion* of Baptiſm, practiſed by immerſion, by repreſenting a man pouring water upon the head of another, out of a pitcher? And where has Mr R. learned that thoſe Artiſts had ſeen "no other mode of baptizing in practice," than immerſion? Does not Gennadius, an author of the fifth age, expreſsly mention both ſprinkling and dipping, as two uſual modes of adminiſtration, in his days? Was it not a general cuſtom in the Church from the beginning, to baptize the ſick by affuſion? Where has he learned that when the laver was too ſmall for the whole body to be immerſed into it, and the Catechumen could only be in the water up to the waiſt, as thoſe pictures he alludes to repreſent the caſe, the miniſter then did not content himſelf with pouring the water upon the head of the Catechumen, but poured it alſo upon his ſhoulders, upon, and under his arms, in ſhort over all his body, and ſo carefully as not to leave any part of it unwaſhed? It ſeems certain however, that when *ſuperfuſion* was uſed, in regard of adult perſons, the immerſion which went before could not always be performed by the miniſter of Baptiſm. For though he could eaſily plunge an infant into a Baptiſtery, it is eaſy to conceive that infirmity, age or other circumſtances, would not always permit him to plunge a grown perſon: and it is well known that in ancient times the Catechumens went themſelves down into the water, previouſly to their Baptiſm; whence it follows that, in thoſe caſes above mentioned, immerſion not being performed by the miniſter, was no part of Baptiſm, which of courſe was wholly adminiſtered by *affusion.* As to Romanus, notwithſtanding the conjecture of the learned Mabillon, it is clear that he never was dipt. For the Acts, which are the only monument left of his Baptiſm, relates, that St Laurence baptized him, in the very place where he actually was tormented by his executioners, where he could uſe neither labrum nor bathing-tub nor any thing of the kind. But we have another inſtance of Baptiſm given by affuſion to new converts, in the caſe of the Martyrs of Samoſata, of which, if you chuſe, I ſhall give you an abridged relation, from the authentic Acts of their martyrdom.

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* Ch. xvii. p. 108.

*P.* I ſhall be very glad to hear it.

*C.* "In the year 297, the Emperor Maximin returning victorious from the defeat of the Perſian army, " celebrated the quinquennial Games at Samoſata. On " this occaſion he commanded all the inhabitants to repair to the temple of Fortune, to aſſiſt at the ſacrifices, " which were there to be made to the Gods. Hipparchus and Philotheus, perſons of the firſt rank in the " city, had ſome time before embraced the Chriſtian " faith. In a ſecret cloſet, they had made upon the wall " an image of the croſs, before which they adored the " Lord Jeſus. Five intimate friends named James, Paragrus, Habibus, Romanus and Lollianus, coming to " viſit them, found them praying before the croſs, and " aſked them, why they prayed at home, at a time when, " by the Emperor's orders, all perſons were commanded to pray in the temple of Fortune. They anſwered, "that they adored the Maker of the world. James "ſaid: do yo take the croſs for the Maker of the "world? For I ſee, it is adored by you. Hipparchus "anſwered: Him we adore who hung upon the croſs. "Him we confeſs to be God, and the Son of God, &c. "It is now the third year ſince we were baptized in "the name of the Father, and of the Son, and of the "Holy Ghoſt, by James a Prieſt of the true faith, who "ſince has never intermitted from time to time, to give "us the Body and Blood of Chriſt. After much diſcourſe "together, the five young noblemen declared, they de-"ſired to be baptized, but feared the ſeverity of the law: "Hipparchus and Philotheus ſaid: The earthen veſſel is "but dirt, till it be tempered with clay, and has paſſed "the fire. And they diſcourſed ſo well on martyrdom, "that the five young men deſired to be baptized. Where-"upon Hipparchus and Philotheus diſpatched a meſſen-"ger to the Prieſt James, with a letter, the contents of "which were as follows: Be pleaſed to come to us, as "ſoon as poſſible, and bring with you a veſſel of water, "a hoſt and a horn of oil for anointing. Your preſence "is earneſtly deſired by certain tender ſheep, which are "come over to our fold, and are impatient that its mark "be ſet upon them. James forthwith came to the houſe; "and when they had made a confeſſion of their faith, and "abjured idolatry, he baptized them, and immediately "gave them the body and blood of Chriſt. A few weeks "after they all ſuffered martyrdom *." Thus you ſee, it was not the ſick only, that were baptized by *affusion*. Even the Confeſſors of Chriſt, upon the point of ſhedding their blood for his name, were initiated into his church, by this mode of adminiſtration, which is an inconteſtible proof, that *affusion* was conſidered, in thoſe bleſſed ages, as valid Baptiſm.

*P.* I am convinced of it. But Mr G. ſtrives to weaken the force of the argument which you borrow from the practice of the primitive Chriſtians, by ſaying

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* Authentic Acts publiſhed in Chaldaic, by Steph. Aſſemani; Act. Mart. tom. II. p. 123.---Alban Butler Lives of the primitive Fathers, &c. Vol. XII. Dec. 9.

ing that "Aſperſion ſeems to have been admitted at "firſt, upon the notion, that *God will have mercy and* "*not ſacrifice*, which the Fathers underſtood to mean, "that all poſitive inſtitutions muſt give way to the eter- "nal obligation of moral duties†."

*C.* I do not underſtand what Mr G. means.

*P* He means that "the Fathers thought it beſt to di- "vide the difficulty," (that is to ſay, not to expoſe the ſick to the danger of death, by dipping them; and yet not to deprive them altogether of a ſacrament) "without "which they imagined, it would be impoſſible to obtain "ſalvation——and rather than diſpenſe with the whole "ſacrament, to make this alteration in the manner of its "adminiſtration only; which after all, was really no "better than nullifying the whole ‡."

*C.* But if in reality they nullified the whole ſacrament, by giving it in the mode of affuſion, as they certainly did, if dipping be the only valid mode of adminiſtering it, how can Mr G. ſuppoſe they uſed the mode of affuſion upon dying perſons, in order to ſecure their Salvation; and never rebaptized them, when they could do it afterwards by dipping? That very zeal which he aſſigns, as the cauſe of their corrupting Baptiſm, muſt have prompted them to preſerve it in its purity. For on the one hand, if affuſion had not been practiſed by the Apoſtles, thoſe holy Biſhops who uſed that mode, previouſly to the age of Cornelius and Cyprian, that is, within the 150 years after the death of St John, muſt have known it to be an invention of their own. And on the other hand, can it be ſuppoſed they were ſo ſtupid as to imagine, that a human invention could have the ſame effect towards the ſalvation of a man, as a divine rite? Did they ever attempt to give Baptiſm, with any other element than water, when water was wanting; or to conſecrate the Euchariſt, with other ſymbols than bread and wine, when theſe could not be had? Did they ever lay down in their writings this impious and abſurd principle, which Mr G. ſuppoſes to have been the ground of their conduct, that "Divine Inſtitutions may ſometimes be con-

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† Let. V. p. 196.

‡ Ibid.

"trary to moral duties, and in that caſe muſt give way " to them, and be replaced by human inventions." Or ſhall we ſay that all the Paſtors of the church, in the firſt three and four ages of Chriſtianity, conſpired in impoſing a falſe ordinance, upon the faithful, or connived at the impoſition? Mr G. himſelf tells us that they were *honeſt* and *faithful*, conſequently incapable of ſo heinous a perfidy*; that "their zeal for God's honour kept them from " loſing the chief thing our Lord had commanded†," which is not true if they loſt the true and valid adminiſtration of Baptiſm; and that it was " *impoſſible* the church " ſhould ſo early be ignorant of, or vary from the prac" tice of the Apoſtles, in ſo notorious an affair as that of " Baptiſm‡;" which is as much as to ſay that *Affuſion*, which was practiſed by the church in thoſe primitive Ages, was not a deviation from the practice of the Apoſtles.

*P*. I ſtill want to know for what reaſon, thoſe who had been baptized by affuſion, in time of Sickneſs, were declared *irregular*, ſo that they could not be promoted to holy orders.

*C*. This diſcipline was eſtabliſhed, not for any eſſential difference between *affuſion* and *dipping;* but becauſe ſuch as thus put off their Baptiſm to their dying day, were juſtly ſuſpected to be tepid and imperfect Chriſtians, who would not ſubmit to the yoke of Chriſt, but when they were in ſome manner forced to embrace it, by the fear of death, and for that reaſon were accounted unworthy of the prieſtly dignity. This appears clearly from theſe words of Pope Cornelius, in his letter to Fabius: "It " was not lawful that ſuch as had been perfuſed in their " bed, *on account of ſickneſs* ſhould be aſſumed into the " Clergy;" and ſtill more evidently, from the XII canon of the council of Neocæſarea in 314. "If any one " has been illuminated, (that is baptized) *in time of* " *ſickneſs*, he cannot be promoted to Prieſthood, for his " embracing the faith is not from his choice, but from " neceſſity; except perhaps afterwards, on account of his " fervour." This canon, you ſee, does not ſo much as mention *affuſion*; and aſſigns no other reaſon for the *irregularity* pronounced againſt thoſe, that were baptized in their beds, than their embracing the Faith *from neceſsity*. Whence it appears, that, though Baptiſm had been adminiſtered to them by *dipping*, they would equally have been excluded from Prieſthood; and alſo, that Catechumens, who were baptized by *affuſion*, but not *in time of ſickneſs*, as it happened to the five Martyrs of Samoſata, were not liable to this irregularity. But what puts it beyond all poſſibility of doubt, that the primitive Fathers accounted *affuſion* valid Baptiſm, is, as I have obſerved already, that they never rebaptized thoſe, who had been perfuſed; nor expreſſed the leaſt doubt or apprehenſion, concerning the validity of their Baptiſm. Add to all this, that even in the ſolemn adminiſtration of Baptiſm, they did not immerſe the whole body. The Catechumens deſcended into the water, and the action of the Miniſter upon them, conſiſted merely in ſinking their heads into it, three different times, whilſt he pronounced the form, as we learn from St Jerom. "Many things, "ſays this learned Father, are practiſed from Tradition "only, which yet have the ſame authority as a written "law; as for example, *to plunge the head thrice into the* "*laver*[*]. They took great care, ſays Mr Wall, for "preſerving the modeſty of any woman that was to be "baptized. There was none but women came near or "in ſight, till ſhe was undreſſed, and her body in the "water. Then the Prieſt came, and *putting her head alſo* "*under water*, uſed the form of Baptiſm[†]." But if thoſe Fathers had accounted a total immerſion of the body, the indiſpenſible ſign of Baptiſm, as our Anabaptiſts pretend it is, they would have taken care to have it wholly effected by the Miniſter himſelf, by whom the whole rite of the ordinance muſt undoubtedly be performed. For ſuppoſing the neceſſity of a total dipping, then the ſinking of the head only had been no Baptiſm. But that the Fathers did not think, even the ſinking of the head neceſſary for the validity of Baptiſm, appears from this remarkable teſtimony of Gennadius, which I have already mentioned: "The Catechumen after his profeſſion of "faith is either *ſprinkled* with water, or *dipt* into it: and "the martyr is either *ſprinkled* with his own blood or "*dipt* into fire*."

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* Let. XI. p. 396.

† Page 397.

‡ Page 399.

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[*] Adv. Lucifer.

[†] Hist of Inf. B. ch. ix. No. 3.

*P.* Since the eſſence of the exterior ſign of Baptiſm is a *waſhing*, both according to the ſignification of the word *Baptiſm*, and the idea which Scripture, in every place, gives us of this ordinance, it ſhould be determined, with what quantity of water, this waſhing is to be performed. For if the Anabaptiſts are exceſſive in requiring a *total waſhing* effected by immerſion, I am afraid many others run into the oppoſite extreme, by contenting themſelves with any application of water whatever, though it were but a ſingle drop.

*C.* Since the exterior ſign is eſſentially a *waſhing*, any application of water, which cannot properly be called a *waſhing* is inſufficient. "I confeſs," ſays Mr Wail, a Divine of the church of England, "I know not how to "juſtify thoſe who, affecting to uſe as little water as "poſſible, do purpoſely throw no more than a *ſprinkle* "or *drop* of water on the face of the child. The ſcrip-"ture will never juſtify theſe, nor the ancient Church, "nor the Rubric of the Church of England †." Neither does the Catholic Church at preſent juſtify this practice any more than ſhe did in the primitive ages. Vaſquez, a Catholic Divine, cited by Mr Wall, teſtifies that *ſprinkling is not at all in uſe* among us. Yet we allow the validity of ſprinkling, when it is performed, in ſuch a manner as may be called a *waſhing*, that is, when the ſprinkled water, though in never ſo ſmall a quantity, reaches the ſkin of the perſon to be baptized, and flows or runs upon it: For if it does not flow, it cannot be properly called a *waſhing*. And in ſuch caſe we account Baptiſm invalid, or at leaſt ſo doubtful that it ought to be repeated. The neceſſity of a rebaptization is ſtill more evident, when the water reaches only the hairs or clothes of the child, as may eaſily be the caſe, when Baptiſm is given with the *filip of a wet finger*, and by careleſs Miniſters,

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* De Eccles. Dogm. ch. 41. Defence of Mr Wall's hiſtory p. 97.

niſters, who make ſo little account of Baptiſm as to ridicule the juſt apprehenſions of parents, when they ſeem afraid, leſt their children ſhould happen to die without Baptiſm.

## *How* Affusion *came to be Substituted to* Immersion, *in the Solemn Administration of* Baptism.

*P.* I AM curious to know, how the ancient ſolemn mode of Baptiſm came to be aboliſhed almoſt every where, and to give place to the preſent practice of *pouring* and *ſprinkling*.

*C.* This chiefly happened from a change of circumſtances, in the exterior ſtate of the church, after the nations, to whom the Goſpel had been preached, at different periods, were become Chriſtians. For then, Baptiſm being ſeldom adminiſtered, except to new born children, the cuſtom inſenſibly prevailed, in moſt places, at leaſt in the Weſt, to baptize them by *affuſion*; and this agreeably to the primitive diſcipline which, as you have ſeen juſt now, was to baptize in this manner all ſuch, as could not bear a total immerſion. Not that all children are really in that ſtate of weakneſs, which would make it dangerous for them to be *dipt*. But ſome are ſo indeed; and many more are accounted to be ſo, by their parents, who ought to be left Judges, in a concern of this nature, where the life or health of their own children is at ſtake. So that, as a total waſhing, ſtill leſs a *dipping*, has never been deemed neceſſary, the Paſtors of the Church have thought it more expedient, to condeſcend in this particular to the will or inclination of the parents. And thus it came to paſs, that the preſent practice of *affuſion* gained ground, by little and little, ſo as to become at laſt almoſt general.

*P.* Has not the practice of *dipping* been aboliſhed, by a ſpecial degree of your Church, previous to the Reformation?

*C.* No: Our church never paſſed any Law, to aboliſh the practice of dipping, on the contrary, ſhe ſtill recommends it to be uſed wherever a contrary cuſtom has not prevailed, as appears from the following regulation in the Roman Ritual, reprinted in the year 1788, for the uſe of Catholic Prieſts in England. "Though Baptiſm "may be given, either by *affuſion*, *immerſion* or *aſperſion*, "yet the firſt and ſecond modes, which are more in uſe, "are to be retained according to the cuſtom of the different Churches."

*P.* However your Church is accuſed of having firſt introduced the preſent general practice of *ſprinkling*; and if the Reformers uſe the ſame, they ſay they have borrowed it from you.

*C.* Though it were true that the Reformers borrowed *ſprinkling* from us, what would follow from thence? I have proved that *dipping*, *pouring* and *ſprinkling* are three different modes of Baptiſm, all equally ſufficient and valid; and that Chriſt never inſtituted *dipping*, any more than *ſprinkling* or *pouring*. Therefore the uſe of any one of theſe modes, in preference to the other two, can only be conſidered, as a matter of diſcipline, which it belongs to the Paſtors of the Church to determine. But is it true that the Reformers have borrowed from us their preſent mode of *ſprinkling*? No. For if we ſpeak of *ſprinkling* ſtrictly underſtood, in diſtinction from *pouring*, Catholics never uſe it in ſolemn Baptiſm; but always either pouring or dipping. Neither was it uſed at firſt by the Reformers. For the mode adopted by Calvin and introduced into Scotland by John Knox was *pouring*. As to England, *dipping* has been the ſolemn mode of Baptiſm in all Catholic times, and was even retained, under Henry VIII. Edward, Mary and Elizabeth, when it began to be aboliſhed. But here it may not be improper to acquaint you with the contradictions of thoſe, who raiſe theſe accuſations againſt us. Mr Booth, after having cited their words at full length, gives us the following recapitulation of their various opinions. "By the quotations here produced from eminent Pædobaptiſts, we are taught, that *pouring* or *ſprinkling*, as a common practice, originated in the Apoſtate Church of Rome; and that the Proteſtant Churches thence derived it.——That this mode of proceeding commenced among the Engliſh, in the time of Queen Elizabeth; but that immerſion was the prevailing practice, till the reign of James I.——That the reaſons of this alteration in England, were the love of novelty, the niceneſs of parents, pretence of modeſty, and a high regard to the character of Calvin.——That Calvin's Form of adminiſtering the Sacrament was probably the *firſt* in the world, that preſcribed pouring abſolutely.——That ſprinkling ſtrictly ſo called, did not commence in England, till the year 1645, and was then uſed by very few.——That the Aſſembly of Divines at Weſtminſter converted the font into a baſin.——That baſins, unleſs in caſe of neceſſity, had never been uſed by Papiſts, or any other Chriſtians whatever, till by the members of that Aſſembly.——That Roman Catholics ridicule ſome of the Proteſtant Miniſters, for uſing only a few drops of Water *." So far Mr B's recapitulation.

*P.* Mr Wall in his hiſtory of Infant-Baptiſm, aſſerts that "all thoſe countries in which the uſurped power of the Pope is or has formerly been owned, have left off dipping †."

*C.* Mr W. has been here miſtaken. For all the Greek Churches, in which immerſion is uſed, except in caſe of neceſſity, have formerly and for many ages owned the Pope's authority; and ſuch among them as ſtill own it, have never left off dipping. Beſides, this aſſertion of Mr W. tends to inſinuate that it was by the authority of the Pope, that dipping has been aboliſhed, in Catholic countries, which is another miſtake. For 1. we have juſt ſeen

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* Vol. I. Page. 292.

† Part II. C. ix.

that the Roman Ritual, publiſhed by his authority, recommends on the contrary to preſerve immerſion, whereever a different cuſtom has not prevailed. 2. There was no country in the world, where the authority of the Pope had more influence, than England; and yet Mr W. himſelf tells us that immerſion continued to be uſed there till after the death of Mary, when it was aboliſhed by ſome Engliſh divines, who then returned from Germany and Switzerland &c. "bringing with them a great love "for the cuſtoms of thoſe Proteſtant Churches, wherein "they had ſojourned *." 3. The ſame divine tells us that "France ſeems to have been the firſt country in the world, "where Baptiſm by affuſion was uſed ordinarily, to per"ſons in health, and in the public way of adminiſtering "it——and that from France, it ſpread, but not till a "good while after, into Italy, Germany, Spain &c †." But if it had been ſubſtituted for immerſion, by the authority of the Pope, in that caſe, it would ſeem it ſhould rather have ſpread from Rome and Italy, to France, and other Catholic countries than from France to Italy and Rome. After all, ſuppoſing that the Reformed Churches have borrowed from us their preſent mode of adminſtering Baptiſm, if they think it an abuſe why did they not reform it, when they left our Communion? Is it reaſonable to upbraid us with a rite which they themſelves have thought proper to retain? We Catholics, never ſpeak of having borrowed any thing from other Churches, becauſe we exiſted previouſly to them all. They left us upon pretext of rebuilding the Church, *that houſe of the wiſe man* (a) which they ſuppoſed was fallen; but we left no Church, that had exiſted previouſly to us, being ourſelves that original Church of Chriſt, which alone can ſhew an uninterrupted ſucceſſion of paſtors, in all ages from the time, when Chriſt ſaid to the firſt of them: *Go, teach all nations—baptizing them.* If therefore we uſe *dipping* and *pouring* indiſcriminately, it is not becauſe either Calviniſts, or Lutherans, or Donatiſts, or Arians may have done the ſame before; for none of them were before us; but becauſe the Paſtors of our own Church in all ages have done ſo, and ſhewn us by their practice, what had been the practice of the Apoſtles and the inſtitution of Chriſt. May He, by his grace, bring all ſtrayed ſheep back to the fold, that his word may be fulfilled: *There ſhall be one fold, and one ſhepherd.* John x. 16.

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* Ibid. † Ibid. (a) Mat. vii. 24, 25.

END OF THE II. TRACT.

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# THE CATHOLIC DOCTRINE OF *BAPTISM*,

*Proved from Scripture and Tradition;*

WITH

An Examination of the various Opinions
advanced on that important ſubject, by
Quakers, Anabaptiſts and Proteſtants
of other denominations,

HUMBLY PROPOSED TO THE CONSIDERATION OF ALL
SERIOUS CHRISTIANS.

*By the Rev.* NICHOLAS GILBERT.

## III. TRACT.

VARIOUS QUESTIONS CONCERNING BAPTISM.

*Except a man be born of* Water *and of the* Spirit, *he cannot enter into the Kingdom of God.* Jo. iii. 5.

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# PREFACE.

AFTER having ſhewn in two foregoing Tracts, the divine inſtitution of Water-Baptiſm, the nature of that holy Ordinance, and its application to Infants, I thought it neceſſary to examine a few other Queſtions, relative to the ſame ſubject; and which may not be uninteresting to ſuch Chriſtians, as ſtill preſerve a deſire of knowing what Almighty God has been pleaſed to reveal to us, concerning that firſt *and moſt neceſſary Sacrament of of his new Diſpenſation.* It will probably be objected to by many, that though theſe Queſtions as well as thoſe that have been handled in the foregoing Tracts be never ſo intereſting in themſelves, yet as they are a matter of diſpute among Chriſtians, they ſhould, for the ſake of charity and peace, entirely be laid aſide, and liberty left to every body to believe what he pleaſes. For "the more "thinking part of religious men (among Proteſtants) ob-"ſerving what great miſchiefs have ariſen from conten-"tions about Truth,—have found it moſt deſirable to let "Truth alone, and to concern themſelves chiefly about "living profitably in civil ſociety. To be of ſome reli-"gion is but decent; and the intereſts of human life re-"quire, that it be popular and compliant. If men, ſay "they, have different notions of Jeſus Chriſt, his divi-"nity, his ſacrifice, his Kingdom, and the cuſtoms of his "religion, even from what the Apoſtles ſeemed to have, "*charity* demands, that we think well of their religious "characters, notwithſtanding this. It is unbecoming "the modeſty of wiſe men to be confident on any ſide; "and contending earneſtly for opinions, injures the *peace* "of the Chriſtian Church. Thus kind and humble is "modern Charity *!" Nay, a modern Writer has carried his enthuſiaſm for this miſtaken notion of Charity, to ſuch a pitch, as to aſſert that "It ſeems to be the intention of the Divine Being, that we ſhould think differently concerning different points of faith and practice. Variety marks the works of God *!" No: Almighty God can not contradict himſelf. A variety of religious opinions contradicting each another can not be his work. His intention is not that we ſhould differ in faith and practice; but rather, as he has himſelf declared, that *we all come in the unity of faith* (a); and for that reaſon, *He gave us Paſtors and Teachers—that we henceforth be no more Children tossed to and fro, and carried about with every wind of doctrine* &c (b). But there have been men in all ages who *loved darkneſs rather than light* (c); who *would not endure ſound doctrine;* and inſtead of liſtening to thoſe Teachers, whom God himſelf gave us, and with whom Chriſt promiſed to be alway even to the end of the world, *heaped to themſelves Teachers, having itching ears, and turned away their ears from the Truth;* (d) forſaking that Church which St Paul ſtyles *The pillar and ground of the Truth* (e). But it can not be ſaid without blaſphemy, that thoſe ſects and diviſions were introduced, according to God's intention. For when his ſervants aſked him: *Lord didſt thou not ſow good ſeed in thy field? From whence then hath it tares? he ſaid unto them: An enemy hath done this* (f).

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* *Strictures upon modern ſimony*, page 48.

They who allow that there may be *damnable hereſies*, and that the *falſe teachers*, who broach them, *bring upon themſelves ſwift deſtruction* (g). have recourſe to their famous diſtinction between *fundamentals*, or things neceſſary to be believed and practiſed, and *circumſtantials*, or things that are indifferent; and pretend that Chriſtians may differ in theſe as much as they pleaſe, without endangering their ſalvation. I ſhall anſwer them in the words of the ſame Divine I have firſt quoted; that "Whatever foundation there may be for ſuch a diſtinction in human ſyſtems of religion, it certainly looks very ill-becoming in the Churches of Chriſt to queſtion, how far He is to be believed and obeyed.” Yet adds the ſame Author, ſpeaking of the various denominations of Proteſtants. “ Our modern Churches have nearly agreed to hold all thoſe things indifferent, which would be inconvenient and diſreputable; and to have communion together, in obſerving ſomewhat like the cuſtoms of their forefathers. Many of the plaineſt ſayings of Jeſus Chriſt, and the Apoſtles are treated with high contempt by the advocates of this forbearance. The common people are perſuaded to believe that all the ancient inſtitutions of Chriſtianity were merely local and temporary, excepting ſuch as the learned have agreed to be ſuitable to theſe times; or which have been cuſtomarily obſerved by their predeceſſors. But it would well become *theſe* doctors in divinity to ſhew, by what authority any injunction of God can be revoked, beſides his own, &c. * ;” and upon what principles, ſuch doctrines can be laid aſide, as indifferent, without danger of ſalvation, as he has himſelf propoſed to our belief. Surely he made no diſtinction between *fundamentals* and *circumſtantials*, when he ſaid: *Believe the Goſpel* (a). *Preach the Goſpel to every creature—he that believeth not ſhall be damned* (b.)

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* Evans's *Sketch of* Denominations. 5 edit. page 229.

(a) Eph. iv, 13. (b) Ver. 11, 14. (c) John iii. 19. (d) 2 Tim. iv. 3, 4. (e) 1 Tim. iii. 15. (f) Mat. xiii. 27, 28. (g) 2 Pet. ii. 1.

Charity is made the common pretext of that indifference about religious opinions. But, as a Proteſtant Divine obſerves, “ There ought to be no charity without Truth, no charity that is an injury to Truth, no charity which cauſes us to offend againſt the Truth. For this ought not to be called Charity, but a confederation and a conſpiracy of error †.” It would be no charity in a man, who being aſked by a ſtranger which is the way to London, ſhould anſwer: “ You may take which way you like beſt. Whether you go North or South, Eaſt or Weſt, you will equally arrive there, though you would even turn your back to it.” Catholics believe that the only way to heaven is Truth; that *without Faith it is impoſſible to pleaſe God* (c). And

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* *Strictures* &c. ibid.

(a) Mark. i. 15.

(b) xvi. 15, 16.

† T. A. Turretin's Oratio de Theologo Verit. et pac. Studioſo.

(c) Heb. xi. 6.

that Faith, being the truth of God, is *One*, as God himſelf is *One* (a). Indeed to pretend that we can be ſaved, without pleaſing God, or that we can pleaſe him, by the profeſſion of error, as well as by the profeſſion of truth; when we reject that religion which he himſelf has taught us, as well as when we adhere to it, are notions equally irreligious, and which can hardly be ſuppoſed to be ſeriouſly received by any ſober Chriſtian. It is not error that can deliver us from our natural corruption and blindneſs, but Truth. *Ye ſhall know the Truth, and the Truth shall make you free* (b). Chriſt is the *Way*, becauſe he is the *Truth*. *No man cometh unto the Father but by me* (c). They therefore who follow error inſtead of *Truth*, muſt be ſtrangers to Chriſt: they are out of the *Way*; they can not arrive at the Father. Accordingly, when St Paul aſſures us, that *God would have all men to be ſaved*, it is upon this ground, that he would have them *all come to the knowledge of the Truth* (d). Conſiſtently with the ſame principle, he alſo teaches, that the reaſon why ſome periſh, whilſt others are ſaved, is that the one *received not the love of the Truth that they might be saved* (e); whereas the other received it, being *choſen to ſalvation, through ſanctification of the Spirit, and belief of the Truth* (f).

But if Salvation be thus neceſſarily connected with the knowledge and belief of the Truth, is it not the duty of Charity to recall our ſtrayed brethren from the paths of error? *If thou meet thine enemy's ox or his aſs going astray, thou ſhalt ſurely bring it back to him again.* Ex. xxiii. 4. Shall we do leſs for the ſoul of a brother or a friend, than for the ox or the aſs of an enemy? Let the rules of modern charity be what they may, St Paul teaches us not to confine our zeal, for the ſalvation of thoſe who have deviated from the Truth, to a mere exerciſe of *gentleneſs*, *patience* and *meekneſs*, but to join *instruction* with thoſe Virtues. *The Servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient*

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(a) Eph. iv. 5, 6. (b) Jo. viii. 32. (c) Jo. xiv. 6.
(d) 1 Tim. ii. 4. (e) 2 Tes. ii. 10, (f) ver. 13.

*tient: in meekneſs* inſtructing *thoſe that oppoſe themſelves, if God peradventure will give them repentance, to the acknowledging of the Truth; and that they may recover themſelves out of the ſnare of the Devil, who are taken captive by him at his will* (a). *Brethren,* ſays St James, *if any of you do err from the Truth, and one convert him, let him know that he who converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins* (b). I earneſtly deſire thoſe to meditate upon theſe texts, who pretend that it is no matter what a man believes, truth or error, provided his life be good; that one may be ſaved in any religion; that God will not aſk a man what he has believed, but what he has done; that books of Controverſy can anſwer no good purpoſe; that every one ſhould be left to think his own way &c.; and that it is a very cruel bigotted notion to imagine that a man is in *the ſnare of the Devil,* and *his ſlave,* becauſe he does not believe the true religion, and ſhall be loſt on that account.

I ſhall now detain the Reader no longer, than to refute an accuſation, which is ſo far connected with the ſubject of theſe Tracts, as it relates to the ceremony uſed among Catholics, for the bleſſing of bells, and which goes vulgarly by the name of *Baptiſm of Bells*; whence Proteſtant Writers have ſometimes taken occaſion to accuſe them of a profanation of Baptiſm, as if this ceremony were performed, not only by an application of water, but alſo by uſing the ſacramental form of words, *I baptize thee* &c. Mr Robinſon in his Hiſtory of Baptiſm, has done juſtice to us, in this point. “The Roman Catholics, ſays he, are cenſured by many Proteſtants, *for baptizing bells.* This was one of the grievances complained of; by the Germans at the Reformation. The Catholics deny the charge. They grant they *bleſs* bells, with certain ceremonies, as they do all other Church utenſils, and that one of the ceremonies is giving the bell a name, to diſtinguiſh it from

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(a) 2 Tim. 24, 25. 26.

(b) Jam. v. 19, 20.

"others, or in honour of ſome ſaint. They ought "therefore to be held acquitted of the blame of proſtituting Baptiſm, in this caſe; and cenſured, if cenſurable, for conſecration and benediction only *."

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* Chap. xxxii. page 466.

CON.

# CONVERSATION I.

## *NECESSITY of BAPTISM for INFANTS.*

*Proteſtant.* YOU have proved to me, in a former Converſation that Chriſt inſtituted Baptiſm for Infants, from this principle that, without Baptiſm, Infants can not be ſaved, according to the declaration of our Lord: *Except a man* (that is, any one born of the fleſh) *be born of water and of the Spirit, he cannot enter into the kingdom of God*(a). So neceſſary indeed is the inference, that the Anabaptiſts make no difficulty to ſay, that, "Could it be made appear that this is the true ſenſe of our Saviour's words, they would ſoon be brought to believe, that he intended Infants ſhould be baptized †." On the other hand, the principle ſeems ſo clearly expreſſed in the words of our Lord, that it muſt require, I think an uncommon degree of boldneſs to deny it; particularly, as you alſo ſhewed me that theſe words had been underſtood in this ſenſe by all Chriſtians till the days of Calvin. But there ſtill remain ſome difficulties in my mind, upon this ſubject owing to the *objections* raiſed againſt it, not only by the Anabaptiſts who deny the *inſtitution* of Infant-Baptiſm, and the Preſbyterians who deny its *neceſſity*; but alſo by other Proteſtants, who can hardly perſuade themſelves, that all Infants, dying without Baptiſm ſhall be loſt.

*Catholic.* The words of our Lord, which you have juſt quoted leave no doubt on this ſubject. Infants dying without Baptiſm, die unregenerated, they die children of wrath; and in that ſtate cannot enter into the kingdom of God, which belongs to none but his children.

*P.* Though our Saviour ſaid ſo expreſsly. *Except a man*

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(a) Jo. iii. 5.

† Gale's Let. XIII. p. 545.

*man be born again*, &c. you do not infer thence, that all adult perſons are loſt, who die without Baptiſm; but allow them ſalvation, when it is not in their power to receive this ſacrament. Why then could we not, upon the ſame principle, allow ſalvation to children who die unbaptized?

*C.* It is not every adult perſon dying without Baptiſm, when he can not receive it that we believe is ſaved; but ſuch only as join to the deſire of this ſacrament, a ſincere repentance and perfect charity. For it can not be imagined, that a man dying with the love of God in his heart, can be loſt. The Scripture tells us expreſsly, that *Charity ſhall cover the multitude of ſins* (a). *God is love, and he that dwelleth in love, dwelleth in God and God in him* (b) But children cannot ſupply the want of Baptiſm by actual diſpoſitions of faith hope and charity. The exception therefore, and the only one, which ſcripture makes, in regard of the adult, is not applicable to them. And ſo has this caſe been underſtood by all Chriſtian antiquity. "Whoſoever ſhall tell us, ſays St "Auguſtin, that any one can be quickened, in the reſur- "rection of the dead, except by Chriſt, is to be abhorred "as the bane of our common faith; and whoſoever ſhall "ſay, that Infants ſhall be quickened in Chriſt, without "partaking of the ſacrament (of Baptiſm), contradicts "the Apoſtle's preaching; and alſo condemns the whole "church, in which parents do haſten and run with their "Infants, to procure them Baptiſm; doubtleſs becauſe "they believe, that otherwiſe they can not be quicken- "ed in Chriſt; and he, who is not quickened in Chriſt, "muſt remain in that condemnation, of which the Apo- "ſtle ſpeaks: *By one man's offence, judgment came on* "*all men, to condemnation.* To which condemnation, "the whole church believes that all Infants are born li- "able ‡." And in another place: "Do not believe, "do not ſay, do not teach, that children prevented by "death, before they receive Baptiſm, can obtain the re- "miſſion of original ſin, if you wiſh to be a Catholic‖."

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(a) 1 Pet. iv. 8. (b) 1 Jo. iv. 16.

‡ Epist. to St Jerom.

‖ Lib. III. de Orig. anim.

Obſerve that the Pelagians, who denied original ſin, and conſequently aſſerted that Baptiſm was not given to them, for the remiſſion of that ſin; and that they could be ſaved without it, believed nevertheleſs, that it was neceſſary to them, for an admiſſion into the eternal kingdom of God. For ſuch was the impreſſion the words of our Lord made on them, that, rather than openly contradict them as our Anabaptiſts and Preſbyterians ſcruple not to do, they had recourſe to this ſtrange diſtinction, that Infants dying unbaptized, could enter into *life everlaſting*, but not into *the kingdom of God*. The Lutherans ſtill hold the ſame doctrine on this head, as Catholics. "The right believing Fathers and Chriſtians, ſays Urbanus Regius, a learned divine of that communion, underſtood this place Jo. iii. 5. of Baptiſm—and to believe that none, either man or child, can be ſaved without Baptiſm, both the Scripture, and the authority of the ancient church, compel us*." The Anabaptiſts, and Calviniſts or Preſbyterians, were the firſt men in the world, who abſolutely denied the neceſſity of Baptiſm, for the ſalvation of Infants. But it is remarkable that, though they agree in the object of their opinion, yet they widely differ in the ground of it. For the former allow that our Saviour, in the text under conſideration, ſpeaks of Baptiſm; but ſay, he does not ſpeak of Infants; whereas the latter allow, he ſpeaks of Infants, as well as of any other individual of mankind; but ſay, he does not ſpeak of Baptiſm; whence it appears that if the Preſbyterians, could be brought to believe, that our Saviour in this place ſpeaks of Baptiſm; and the Anabaptiſts, that he ſpeaks of Infants, they would both acknowledge the neceſſity of Baptiſm for Infants. It is thus that truth always triumphs by the diviſions of thoſe who fight againſt it. For whilſt one party allows that Chriſt is here ſpeaking of Baptiſm, and another that he is ſpeaking of Infants, the church concludes againſt both, that he is ſpeaking of Infant-Baptiſm.

Mr

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* *Part* I. Operis *in* Catech. min.

## Mr GALE'S *objections against the necessity of* BAPTISM *for* INFANTS.

*P.* " BY the kingdom of God, ſays Mr Gale, may " well be underſtood, the church or diſpenſation of the " Meſſias; when, as (the Right Reverend Expoſitor of " the 39 Articles) unanſwerably argues, *that is the ſenſe* " *in which* the kingdom of God *does ſtand almoſt univer-* " *ſally, through the whole Goſpel.* Now into this king- " dom we allow, that perſons can regularly enter no other " way, but by Baptiſm*." And as Mr G. was of opinion, that a man could be ſaved, out of the true church, he infers thence that, though a perſon cannot enter into the church, yet he may enter into heaven, without Baptiſm.

*C.* It would be no difficult matter to ſhew that, out of the true church, there is no poſſibility of Salvation; and conſequently, that if Baptiſm be neceſſary to enter into the church, of courſe it is neceſſary to enter into heaven. For all believe we cannot be ſaved, without Chriſt, that is to ſay, without being his members, and having him for our head; But how will Chriſt be our head, how ſhall we be his members, if we are not in his body, which is the church (a)? The church being ſo often ſtyled in ſcripture, *the kingdom of God*, is rather an additional proof, that we cannot be ſaved, out of it; or elſe it may be ſaid that we can be ſaved out of the kingdom of God. It is alſo called in ſcripture *the kingdom of heaven*, to indicate that it is the way that leads to it, which Chriſt came to open and ſhew us; and that his kingdom in heaven is compoſed of ſuch only, as have been previouſly members of his kingdom on earth. For which reaſon we read in the Acts, concerning the firſt eſtabliſhment of the viſible church of God, that: *The Lord added to the church daily*

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* Let XI. Page 411.

(a) Eph. i. 22, 23.

*daily ſuch as ſhould be ſaved* (b). But without entering any further into this controverſy, it will be ſufficient to obſerve, in oppoſition to Mr Gale's, and the Bp. of Saliſbury's aſſertion, that *the kingdom* of which our Lord ſpeaks in this place, is that from which we are originally excluded, by reaſon of our being *born of the fleſh*, and to which we can only have acceſs, when we become *Spirit*, by being *born again of the Spirit ;* which cannot be underſtood of the viſible church of Chriſt on earth, which is compoſed of many, who are ſtrangers to the Spirit of Chriſt. For he himſelf aſſimilates it, to a field, wherein *wheat* and *tares* grow up together: and to a net, wherein are caught both *bad* and *good* fiſhes(c). And the Anabaptiſts will not deny, that many are made members of their communion, and ſo enter into the kingdom of God, as they miſtake it, though they be mere hypocrites, like Simon Magus, and have never been born of the Spirit: which makes it neceſſary for them, to underſtand the words of our Lord, of the kingdom of his glory, into which *there ſhall in no wiſe enter any thing that defileth*(d). Nor any man who remains in the natural corruption of his firſt birth, and has not been born again of the Spirit, according to this parallel text: *Fleſh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption*(e).

*P.* " Another thing, ſays Mr G, from whence it may " appear Infants are not intended is, that this manner of " ſpeech (*Except a man* &c.) is uſual in Scripture, even " when it is certain the things ſaid cannot be required of " Infants, nor indeed of any but thoſe who have heard " the word preached. Thus Jo. vi. 53. with the ſame " ſolemnity of aſſeveration, our Lord ſays : *Verily, verily* " *I say unto you, except ye eat the flesh of the Son of man, and* " *drink his blood, ye have no life in you*†."

*C.* I anſwer, that whenever our Saviour uſes this form of ſpeech : *Except a man* &c. or *Except ye do ſo* &c. his words ought to be underſtood without limitation, of all of all perſons in the caſe he is ſpeaking of. If from the circumſtances it appears that our Saviour is ſpeaking of all adult perſons, then they muſt be extended to all adult perſons; if only of a particular claſs of adult, then to all perſons of that claſs: and in either caſe they cannot be applied to Infants, without wreſting the Scripture. But upon the ſame principle, if, from the nature of the things our Saviour ſpeaks of, it evidently appears that his words comprehend all mankind, in that caſe his words ought not be reſtricted to adult perſons. It is what common ſenſe teaches, and Mr G. expreſsly allows: "If our "Lord ſpeaks of *mankind*, then indeed he means *any one* "*of that ſpecies* *." Now Mr G. himſelf tells us: "it "is certain that the things ſaid (in the text relating to "the *eating of the fleſh* of our Lord, and *the drinking of* "*his blood*) cannot be required of Infants." Here then we all agree in underſtanding the words of our Lord of the adult only. And indeed ſince our Lord addreſſes his ſpeech to the very perſons he intends to inſtruct; and ſays to themſelves that they ought of neceſſity to partake of his fleſh and blood, *Except YE eat* &c. *Except YE drink* &c. he ſufficiently ſhewed he did not mean Infants to whom he could not have addreſſed ſuch inſtructions. And in other places, where he ſpeaks in general, as when he ſays: *Whosoever does not bear his cross, and come after me, cannot be my disciple* (a); the things which he requires being ſuch, as can only be performed by adult perſons, he clearly intimates he does not ſpeak of Infants. But in the text under debate, our Saviour does not addreſs his ſpeech to the perſons, whom he requires to be regenerated. He does not ſay: *Except* thou *be born again* &c. Nor does he require an action which preſuppoſes the uſe of reaſon, and the act of believing. He rather requires no action at all, but the application of a remedy. For it is not the perſon, who is to be regenerated, that applies to himſelf the means of regeneration, but that means is applied to him by another: Baptiſm is not the act of the perſon who is baptized, but of the perſon who baptizes. Beſides he grounds the neceſſity of regeneration,

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(b) Act. ii. 47. (c) Math. xiii. 30. 48. (d) Rev. xxi. 27.
(e) 1 Cor. xv. 50 † Page 418.

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* Let. xi. 41.

(a) Luke xiv. 27.

tion, and of Baptiſm which is the inſtrument of it, upon a thing which is common to all mankind, and firſt of all to children, viz. their being *born of the fleſh*. Whence it follows upon Mr Gale's own confeſſion, that ſince our Lord here ſpeaks of *mankind*, of courſe he ſpeaks of *any one of that species*, and conſequently of Infants.

*P.* But in this text: *Except ye eat the fleſh* &c. we are obliged to make an exception even in regard of ſome adult perſons. For if we underſtand it of the Sacramental Supper, it is clear that all adult perſons, who have not partaken of it, ſhall not be loſt; and if of Faith, it is equally certain that all ſhall not be damned, who have not actually believed. Now if we reſtrict this text to thoſe adult, who having in their power to partake of the fleſh and blood of Chriſt, refuſe to do it, either through negligence or contempt, why ſhould we not uſe the ſame reſtriction in regard of the text relating to Baptiſm, and ſay that thoſe only who neglect or abſolutely refuſe to receive this ordinance, ſhall be excluded from heaven, which is not the caſe of Infants.

*C.* To remove all the obſcurity and ſophiſtry of this objection, on which Anabaptiſts lay ſo much ſtreſs, I ſhall obſerve that, whether theſe words of our Lord: *Except ye eat the fleſh* &c. be underſtood of the Euchariſt, or of Faith, the perſons to whom they allude muſt be conſidered in two different ſituations; either in the ſtate of *negative* Infidelity, or in the ſtate of *poſitive* Infidelity. If we underſtand them in the former ſenſe, viz. of perſons, who have never heard of the goſpel, I ſay 1. That their not eating the fleſh, nor drinking the blood of Chriſt, will never be imputed to them as a ſin—ſo neither ſhall the want of Baptiſm ever be imputed, as a ſin, to Infants. 2. That their not eating the fleſh of Chriſt, and drinking his blood, ſhall undoubtedly deprive them of the bleſſings, which are beſtowed on thoſe who partake of them. For whatever Mr G. pretends to the contrary, it is evident it cannot be ſaid of Infidels, who have never heard of the Goſpel, what our Saviour ſays of the Faithful, who partake of his fleſh and blood, that *they have life in them, that He lives in them, and they in him.*—

And ſo are Infants, for want of Baptiſm, deprived of the bleſſings that are beſtowed on them who receive it. If you underſtand the text, in the latter ſenſe, viz. of perſons who have heard of the Goſpel, but poſitively refuſe to eat the fleſh and drink the blood of Chriſt, I ſay 1. That they are guilty of contempt or negligence, and on that account liable to puniſhment—which is not the caſe of children, to whom Baptiſm has not been adminiſtered. 2. That they are alſo deprived of the benefits, which the participation of Chriſt's fleſh and blood would have conferred on them——which is the caſe of children, who for want of Baptiſm, are deprived of the benefits annexed to that sacrament.

*P*. Mr G. brings ſome other texts of Scripture, wherein our Saviour, though expreſſing himſelf as generally, as in the text under conſideration, yet cannot be ſuppoſed to ſpeak of Infants; as for example: *He that believeth not ſhall be damned.* Mark xvi. 16. *He that believeth not is condemned already* Jo. iii. 18.

*C*. I anſwer that the firſt of theſe texts, when read in the greek, is not: *He that believeth not;* but *He that disbelieveth ſhall be damned*; which clearly denotes a poſitive act of infidelity, of which Infants are not capable. The ſecond text is explained in the ſame ſenſe by our Saviour himſelf, in the following verſe: *And this is the condemnation, that light is come into the world; and men loved darkness rather than light, because their deeds were evil* (c) It is falſe therefore that "The words, verſe 5. "can not be thought more extenſive; and that both refer "to the ſame ſubjects," as Mr G. aſſerts. For in this latter place, our Saviour ſpeaks of ſuch as are born of the fleſh, and on that account, ſtand in need of regeneration, which refers to all mankind, and to every individual of that ſpecies; whereas, verſe 18, and Mark xvi. 16, he ſpeaks neither of Infants, nor of all adult, but of ſuch only, as had the Goſpel preached to them, and poſitively refuſed to believe. Beſides the reaſon why Mr G., and all Anabaptiſts, acknowledge that, when our Saviour ſpeaks of the neceſſity of believing, Infants can not be meant, is becauſe Infants are not capable of faith; but this reaſon is not applicable to the caſe of Baptiſm. For Infants are capable not only of the exterior waſhing, but alſo of the Spiritual bleſſings annexed to it, viz. of an application of the merits of Chriſt to their ſouls, whatever it may be; or elſe we muſt ſay, either that they enter into heaven, without being brought out of their natural corruption; or that they are brought out of it, without any application of the merits of Chriſt, and thus ſaved without his Mediation.

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(c) Ver. 19.

*P.* " Another thing, ſays Mr G., which ſhews Infants " are not referred to in John iii, 5. is, that what is there " ſaid, can not be true of them. For as we are ſure the " holy Angels, though not baptized with water, ſhall en- " ter into the Kingdom; and therefore we ſay the words " do not relate to them; ſo we may reaſonably ſuppoſe " all Infants ſhall, whether baptized or not, enter into " the Kingdom of Glory; and therefore the words un- " der conſideration can not relate to them neither *.

*C.* A ſtrange way of arguing. Angels, who are *pure Spirits*, are not the ſubjects alluded to by our Saviour, when he ſpeaks of thoſe *born of the fleſh*; therefore neither are Infants thoſe ſubjects.—Angels, who are not capable of the exterior waſhing, and ſtand in no need of the interior bleſſings annexed to it, are not bound by the law of Baptiſm, therefore Children who are capable of the one, and moſt needful of the other, ought to be kept from it.—Angels, who are called in Scripture *the Sons of God*, and are already in heaven, may though not baptized, enter into that Kingdom: therefore Infants who are *Children of wrath*, and actually excluded from heaven, ſhall enter into it, whether baptized or not! And Mr G. pretends to build upon ſuch arguments a *reaſonable ſuppoſition*, that Infants may be ſaved without Baptiſm: Can any thing on the contrary be more ridiculous, more extravagant?

*P.* " Chriſt himſelf, our great Lawgiver and Oracle " has declared of Infants in particular, that *of ſuch is the* " *Kingdom of Heaven* (a); even of unbaptized Infants. " For ſuch were thoſe he ſpoke of †."

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* Let. XI. page 421.

(a) Mark. x. 14.

† Page 421.

*C.* Yes; *of Infants is the Kngdom of God*, in this ſenſe, that they are capable of it, as well as adult perſons; and are not, on account of their infancy excluded from the bleſſings of the New Law. But Chriſt did not mean they had actually a right to heaven, and could enter into it, without having previouſly been regenerated, and made his members, and members of his Church. He alſo ſaid, in another place, ſpeaking to the Jews: *The publicans and the harlots go into the Kingdom of God, before you* (a); yet did not mean, they could be ſaved, without faith and repentance. Theſe declarations therefore ought not to be underſtood abſolutely, but with all neceſſary modifications. And indeed in regard of theſe Infants, if we conſider all the text, we ſhall find, that when our Saviour ſaid that *theirs was the Kingdom of God*, he himſelf inſinuated, that they did not yet belong to him. For he ſaid at the ſame time, to his Diſciples: *Suffer them to come and forbid them not:* Words which the primitive Chriſtians took in the ſame ſenſe, ſince they urged them againſt Tertullian, in ſupport of their practice of baptizing Infants, as we learn from the anſwer he gave them, in his Treatiſe on Baptiſm. How different then is the conduct of Anabaptiſts in this reſpect from that of our Saviour! Our Saviour ſays: *Let thoſe Infants come to me: for theirs is the Kingdom of God.* The Anabaptiſts ſay, with Mr Gale: "Theirs is the Kingdom of God. They need not "come to Chriſt, they are ſaved without him, forbid "them to come."

*P.* "All laws oblige thoſe only, to whom they are "given; and can not be ſaid to be given to thoſe, who "can not poſſibly know them *." Infants therefore, who can not know the law of Baptiſm, are not obliged to keep it.

*C.* The obligation of Baptiſm is not a law, in regard of Infants; and it would be ridiculous to pretend, that Infants are obliged to aſk for Baptiſm. But it is a law, in regard of thoſe who ought to procure it for them; juſt as in the old diſpenſation, Circumciſion was a law obliging parents to have their children circumciſed, though the children themſelves could not be bound by it. But Baptiſm is a remedy, and though children can not, and therefore are not obliged to aſk for it, yet if it is not timely applied to them, they will be loſt, for want of it; as children, who under the old diſpenſation, had not been circumciſed, according to God's command, were cut off from his people (a). Mr Wall juſtly obſerves that "A "Benefactor who promiſes to adopt a poor man's Child, "and make him his heir, if he will give up his Child to "him, is not bound to do it, if the parent refuſe. Chriſt "promiſes the Kingdom of heaven to our children, if we "will dedicate them to him, in the ſacrament of dedica-"tion, which he has appointed. He does not promiſe it "if we refuſe. 'Tis not a thing due to them by Nature. "This benefit, or this loſs, concerns the Child, although "at that time he knows it not *."

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(a) Mat. xxi. 31.

* Page 415.

*P*. But how can it be imagined, that Children ſhall be puniſhed, for not having received Baptiſm, which it was not in their power to obtain?

*C*. This is the continual miſtake of Anabaptiſts and of two many Proteſtants, who never ceaſe to repeat this trite objection. But I wiſh them to conſider, that the reaſon why Infants, dying unbaptized, are excluded from the bliſs of heaven, is not preciſely becauſe they have not received Baptiſm: but becauſe being born in ſin, that ſin has not been waſhed away. Their not receiving Baptiſm is not a crime imputable to them, but a misfortune which deprives them of the grace of adoption. In ſhort, they were born of the fleſh, and have not been born of the Spirit: they were born children of wrath, and have not been made children of God, and not being his children, can not be his heirs. What then, muſt we think, will be the puniſhment of parents, and of all *who have taken to themſelves the honour* and charge of baptizing children, if they neglect or ſcorn to do it! *Ob-*

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(a) Gen. xvii. 14.

* Defence &c. page. 243.

## *Objections of* PRESBYTERIANS *answered.*

*P.* I HAVE done with the objections of Anabaptiſts, againſt the neceſſity of Baptiſm: but the Preſbyterians come in their turn, and ſay that in this text: *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God,* there is not ſo much as any mention of Baptiſm; the word *water* being uſed there by our Saviour, not for an outward waſhing, but for the Spiritual water of grace.

*C.* I ſhall anſwer them in the words of Mr McLean, that "*Water* here undoubtedly means the water of Baptiſm. For it is diſtinguiſhed from the *Spirit:* ſo that "to be born of water is to be baptized, even as to be "born of the Spirit is to be regenerated; and as the former is connected with the latter, and termed a birth "with reference to it, it muſt be the viſible ſign or repreſentation of the Spiritual birth. This is farther evident from Tit. iii. 5: *According to his mercy he ſaved* "*us, by the washing of regeneration, and renewing of the* "*Holy Ghoſt.*—Thus theſe paſſages were univerſally underſtood, until the days of Calvin; ſince which time, "ſome modern Writers, with a view to ſet aſide the neceſſity of Baptiſm to Salvation—have explained the expreſſions *born of water,* and *the* (waſhing or) *laver of* "*regeneration,* of the purifying operations of the Spirit. "—But this gloſs converts theſe paſſages into the moſt "unmeaning repetitions, ſurely our Lord could never "mean to ſay: *Except a man be born of the Spirit and of* "*the Spirit;* or his inſpired Apoſtle, to affirm that "*he* "*saved us by the renewing of the Holy Ghost, and the renewing of the Holy Ghoſt.*" So far Mr McL. to whoſe excellent obſervations I ſhall add theſe judicious remarks of a Church-divine, Mr Hooker. "I hold it for a moſt "infallible rule in Expoſitions of holy Scripture, that

“ where a literal conſtruction will ſtand, the fartheſt from
“ the letter is commonly the worſt. To hide the general
“ conſent of Antiquity, agreeing in the literal interpretation,
“ (the Preſbyterians) cunningly affirm that certain
“ have taken theſe words, as meant of *material* water;
“ when they know that of all the Ancients, there is not
“ one to be named that ever did otherwiſe, either expound
“ or alledge the place than as implying external Baptiſm.
“ Shall that which has always received this, and no other
“ conſtruction, be now diſguiſed with a toy of novelty?
“ —If Chriſt himſelf who giveth Salvation do require
“ Baptiſm, it is not for us that look for ſalvation,
“ to ſound and examine him, whether unbaptized men
“ may be ſaved; but ſeriouſly to do that which is required,
“ and religiouſly to fear the danger which may grow,
“ by the want thereof*.”

*P.* “ Does it not appear that grace and ſalvation are
“ not inſeparably annexed to Baptiſm, from the inſtance
“ —of Abraham, who had the righteouſneſs of Faith, before
“ he was circumciſed, Rom. IV 11;—of Cornelius
“ who feared God, and was accepted of him, before he
“ was baptized, Act. x. 2. 4.—and of the thief on the
“ croſs, who was ſaved, without being baptized at all†?”

*C.* Theſe inſtances and the like will never prove any thing againſt the neceſſity of Baptiſm, as it is underſtood and explained by Catholics. 1. We do not ſay that Baptiſm was neceſſary for Salvation, before it was inſtituted: therefore the inſtance of Abraham, or of any righteous perſon, previous to the inſtitution of Circumciſion ſignifies nothing. But becauſe children were not *cut off* from the people of God, nor excluded from the promiſes of his covenant, for want of circumciſion, before he had commanded to circumciſe them, does it follow they were not ſo, after? May he not annex his pardon, and favours, to what ſigns and conditions he chuſes? May he not change theſe ſigns and conditions, when he pleaſes? And ought we not to ſubmit to ſuch as he has actually determined? 2. “ Cornelius feared God, and was accept-

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* Eccl. Pol. L. v. No. 59, 60. See I Tract Page 14.

† The Assembly's Shorter Catech. explained. Q. 94. q. 43.

"ed of him, before he was baptized." But does that mean he could have been ſaved without Baptiſm? No; it only means that God, in conſideration of his good works brought him into the way of Salvation; by giving him a miraculous opportunity of embracing the chriſtian Faith and receiving Baptiſm. *Thy prayers and thine alms are come up, for a memorial before God, And now send men to Joppa. and call for one Simon, whoſe ſurname is Peter—He ſhall tell thee what thou oughteſt to do—he ſhall tell thee words whereby thou, and all thy houſe, ſhall be ſaved*[*]*." 3. When Chriſt gave the thief on the croſs the aſſurance of Salvation he had not yet ſent his diſciples to baptize all nations; and this inſtance, at the moſt, would only prove, what Catholics have always held, that when an adult cannot actually receive Baptiſm, he may ſupply the want of it, by acts of Faith, repentance, and love; which was exactly the caſe of the penitent thief, but is not and can never be the caſe of Infants.

*P.* In regard of Infants, Preſbyterians ſay, that Baptiſm is given them upon this ſuppoſition that they are already in the covenant of Grace and have a right to the bleſſings of that covenant. Therefore they baptize them not to impart any ſpiritual bleſſings to their ſouls, not to ſave them, not to regenerate them, not to open the kingdom of God unto them, but only to ſhew that they are actually in poſſeſſion of theſe bleſſings, or at leaſt have an actual right to them. "Baptiſm, ſay they, gives no right "to Covenant-bleſſings, but is only a declarative ſign of "them. What gives a right is the promiſe of the cove-"nant, which is indorſed to the children, as well as to "the parents[†]. There is no danger, ſays Calvin, that "the child, if it dies without Baptiſm, ſhould be deprived "of the grace of regeneration. For Almighty God de-"clares that he adopts our children for his own, even "before they are born, when he promiſes to be *a God* "*unto us, and to our ſeed after us.* In this word, is the "Salvation of our children contained[‡]."

C.

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[*] Act. x. 4, 5, 6--xi. 14.

[†] Ibid. Q. 94. q. 45, 46.

[‡] Inſtit. L. iv. c. 15. No. 20

*C.* But how can they reconcile theſe notions, with the doctrine of original ſin? St Paul ſpeaking of himſelf, who was of the ſeed of Abraham, ſays: *We all——were by nature children of wrath, even as others,* that is, even as Gentiles (a). And David, though alſo born of profeſſing parents, who in the ſyſtem of the Preſbyterians, muſt have been in the covenant of grace, acknowledges that he had been *ſhapen in iniquity,* and *conceived in sin* (b). But if righteous Iſraelites did not tranſmit their righteouſneſs to their children, why could righteous chriſtians tranſmit it to theirs? "As the foreſkin, ſays St Auguſtin, which "had been cut off by circumciſion, remained in the "children of a circumciſed man; and as the chaff which, "with ſo much diligence is ſeparated from the wheat, "remains in the corn which is produced by that purified "ſeed; ſo the ſin, which is waſhed away by Baptiſm, "remains in the children of baptized parents*."

*P.* Preſbyterians allow that original ſin is tranſmitted by righteous parents, to their children: but this is not inconſiſtent with their doctrine of *hereditary holineſs,* which does not imply an actual excluſion from the defilement of ſin, but only a right to the covenanted bleſſings, which right may be ſuppoſed to be in Infants, at the ſame time that they are *conceived in ſin,* and born *children of wrath.*

*C.* For my part, I can not conceive how a parent can communicate to his child things ſo incompatible, nor how theſe things can be found, at the ſame time, in the ſame ſubject, viz. ſin, and a right to pardon; actual corruption, and a right to holineſs; a liableneſs to puniſhment, ſince they are *children of wrath,* and a right to heaven. *Doth a fountain send forth at the same place, sweet water and bitter?* (c) But Calvin does not only ſay, that thoſe children have a right to adoption; but that God *adopts them for his own, even before they are born*; and all Preſbyterians, and Anabaptiſts, muſt ſay the ſame, at leaſt, when children die in their mother's womb.

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(a) Eph. ii. 3. (b) Ps. li. 5.

* De peccat. merit. et remis. L. iii. c. 8. (c) Jam. iii. 11.

But how will this be reconciled with what our Saviour declares: *That which is born of the fleſh is fleſh*, and: *Except any one* (born of the fleſh) *be born again, he can not ſee the kingdom of God.* Will they then ſay, that the children of the righteous are not born of the fleſh? or that they can be born *again*, before they are born *at all?* or that they can be adopted, before they are born again? Beſides they pretend to build this ſyſtem of *hereditary holineſs* upon ſcripture; but they will never find in ſcripture, that the children of righteous parents, have a right to ſalvation, and ſhall infallibly be ſaved, merely becauſe they are born of ſuch parents.

*P.* St Paul ſays expreſsly: *If the root be holy ſo are the branches*(b): which ſeems to refer to that *hereditary holineſs*, deſcending from parents to children.

*C.* St Paul in that very place, far from aſſerting that the righteouſneſs of Abraham was become a title for his children to the bleſſings of the covenant, and that they had been put in poſſeſſion of them, ſays that ſeveral of them, whom he nevertheleſs calls *holy branches*, were *broken off* (c); and that God has *not ſpared* them (d). And indeed it is clearer than noon-day light, that all the poſterity of *holy* Abraham was not *holy* in the ſenſe the Preſbyterians underſtand that word; that thouſands of his children have never been put in poſſeſſion of the bleſſings promiſed to that Patriarch, and conſequently had not an infallible right to them. If St Paul ſays afterwards, that *all Iſrael ſhall be ſaved* (e), this refers not to the ſame individuals, but to the Jews who, in future ages, will *all* acknowledge our Saviour to be the Meſſiah, and believe in him. But in the mean time, they who believe not, continue to be cut off, as the ſame Apoſtle ſays, that *blindneſs in part happened to Iſrael until the fulneſs of the Gentiles be come in* (f). And in another place; *The election has obtained (grace) the reſt were blinded* (g). Election therefore is not an *hereditary* but a *perſonal* favour, ſince all Jews, though equally de-

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(b) Rom. xi. 16. (c) Ver. 20.
(d) 21. (e) 26.
(f) 25. (g) 7.

deſcended from Abraham, were not equally elected; conſequently the *holineſs* ſpoken of there, whatever it may be, is not the Preſbyterian *hereditary* holineſs.

*P.* St Paul in another place teaches, that *The unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified, by the husband; else*, says he, *were your children unclean, but now are they holy* (b): where he accounts children to be *holy*, on account of any one of their parents being ſo.

*C.* There is no more mention of *hereditary holineſs* in this place, than in the former. For in the firſt place St Paul teaches here, that the believing huſband communicates *holineſs*, not only to his children, but to his wife too who is an infidel, and ſo the believing wife, to her unbelieving huſband; which Preſbyterians do not ſay of their *federal holiness*, which only paſſes from parents to children; but not from a huſband, to his wife; nor from a wife, to her huſband. In the 2d. place St Paul ſays that, if the unbelieving party were not ſanctified by the believing one, their children would be *unclean*; whereby he makes the *holineſs* of the children depend upon the ſanctification of that parent of theirs, who believe not, by the other who believes; which agrees as little with the ſyſtem of Preſbyterians, who aſſert that children are called *holy* "if any one of the parents be a regular "church-member *." I may therefore conclude, with St Auguſtin, that "Whatever may be the *holineſs*, ſpo-"ken of by the Apoſtle in this text, this at leaſt muſt "be held as indubitable, that it can not make them (of "whom it is ſpoken there) *Christians*, nor be available "to them for the remiſſion of ſins, except they be "brought into the number of the faithful, by the ſa-"craments, and the rules of the church. For neither are "unbelieving huſbands, nor wives, though their conſorts "be ever ſo *holy* and juſt, cleanſed from that iniquity, "which brings them to damnation, and excludes them "from the kingdom of God; nor are Infants of how "holy and juſt parents ſoever they may be born, abſolved

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(b) 1. Cor. vii. 14.

* Assem. Catech. expl. Q. 95. q. 37.

" ved from the guilt of original ſin, unleſs they be bap-" tized in Chriſt[†]."

*P.* Their chief argument, for this doctrine of *federal holineſs*, is taken from the promiſe made to Abraham, and to his ſeed. For when they are aſked: " Upon what " *ground* have the Infants of ſuch as are members of the " viſible church, a right to Baptiſm?" They anſwer: " Upon the ground of the grace and goodneſs of God, in " the promiſe, aſſuming them into the ſame covenant " with their parents; as in the promiſe made to Abra-" ham, Gen. xxii. 7: *I will eſtablish my covenant between* " *me and thee, and thy ſeed after thee, to be a God unto thee* " *and to thy ſeed after thee* [*]. In this word, ſays Cal-" vin, is the Salvation of our children contained."

*C.* In what ſenſe ſoever they may take this promiſe, of God to Abraham, and *his ſeed after him*, Preſbyterians will never be able to ſhew from it, that the children of believers, who die without Baptiſm, are regenerated and ſaved. If they take it for a promiſe of *temporal* bleſſings, it is nothing to the purpoſe. If for a promiſe of *ſpiritual* bleſſings, then I ſay that Infants, who die without Baptiſm are not the object of it, becauſe they are not the *ſpiritual ſeed* of Abraham, but *children* " *of wrath.*

*P.* But if believers are the ſpiritual ſeed of Abraham why are not their children ſo too, ſince the promiſe is to their children, as well as to them. *The promiſe is to you and to your children, and to all that are afar off, even as many as the Lord our God ſhall call* (a).

*C.* This promiſe no doubt belongs both to believers, and to their children; but it can not belong to their children upon any other ground than it does to themſelves; and muſt be effectual in both the one, and the other, upon the ſame condition, viz. their being regenerated in Chriſt, and thus becoming *the ſpiritual ſeed* of Abraham. For if the parents themſelves could have no ſhare in the Covenant-bleſſings, but upon the ground of their regeneration in Baptiſm, for which reaſon, St Peter exhorted them to receive it: *Be baptized every one of you, in the name*

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[*] Q95. q. 25.

(a) Acts ii. 39.

De pec. merit. et rem. Lib. III. ch. 12.

*name of Jeſus Chriſt* &c. (b); How could it be imagined that their children could be ſaved, without being regenerated in Baptiſm? But that St Peter in this place never meant that the promiſe was to them he ſpoke to, becauſe they were deſcended from Abraham, and to their children, becauſe they were to be born of them; nor that on account of their *holy* deſcent, they ſhould infallibly be put in poſſeſſion of the Covenant-bleſſings, is clear from this inconteſtible fact, that many of the Jews never became the *ſpiritual ſeed* of Abraham, nor ever had any ſhare in the ſpiritual bleſſings promiſed to him, and to his children. *For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all Children.* Rom. ix 6, 7. as for example Judas the traitor, and thoſe Jews, to whom our Saviour gave this ſevere rebuke: *You are of your Father the Devil* (c). But if Abraham himſelf had children, deſcended from him, according to the fleſh, who were ſtrangers to the ſpiritual bleſſings of his covenant with God, how can it be pretended that all believers, now, bring their children into that covenant, and tranſmit them a right to its bleſſings? Can the carnal ſeed of believers be more privileged, than the carnal ſeed of Abraham the father of believers? Can they have more virtue, for tranſmitting to their children a right to righteouſneſs and ſalvation, than Abraham himſelf had, in regard of his own children? Beſides, St Peter teaches in the ſame place, that the promiſe of ſpiritual bleſſings was, not only to the Jews, and their children, but *to all that are afar off* (meaning the Gentiles) *even as many, as the Lord ſhould call.* But upon what ground were the Gentiles entitled to the promiſe? No doubt upon this conditional ground, that they ſhould, by regeneration become the *spiritual ſeed* of Abraham. Now the Jews, in this reſpect, were upon a level with the Gentiles, both Jews and Gentiles are equally children of wrath by nature, equally involved in Adam's condemnation, equally excluded from heaven, equally loſt, not only to actual righteouſneſs and ſanctification, but to any right to theſe bleſſings. *In Chriſt Jeſus neither circumciſion, availeth any thing, nor uncircumciſion, but a new creature* (a). And how can either Jews or Gentiles become *new creatures* in Chriſt, but by *the Waſhing of regeneration and the renewing of the Spirit*, by being *born of water, and of the Spirit*, in ſhort by Baptiſm. The promiſe therefore of ſpiritual bleſſings does not belong to children, let them be born of righteous or unrighteous parents, but when by Baptiſm they become *the ſpiritual ſeed* of Abraham. But the falſity of this ſyſtem of *hereditary holineſs*, on which Preſbyterians ground their *hope* of the ſalvation of Infants, independently of Baptiſm, will appear ſtill more manifeſt, by the glaring abſurdities which are the neceſſary conſequences of it.

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(b) Ver. 38. (c) Jo. viii. 44.

*P.* Pray, what are theſe abſurdities?

*C.* If it be true that a righteous parent, becauſe he is *ſuch*, tranſmits to his children a right to the covenant bleſſings, his children of courſe will tranſmit the ſame to their own; and ſo on to endleſs generations; and this moſt infallibly, and without any poſſible interruption. For, according to another principle of Preſbyterians, thoſe that are once in the covenant of grace can never fall from it. "Believers, ſay they, are fallible in reſ- "pect of their *actions*, but not in reſpect of their *ſtate*. "They can no more fall from their ſtate of grace, than "the ſaints in heaven can *; this perſeverance of theirs "depending upon the nature of the covenant of grace, "from which ariſeth the certainty and infallibility "thereof †." Now theſe are the conſequences that follow thence. 1. that, if ſo much as one true believer be found, in a whole lineage, all his poſterity muſt alſo be included in the covenant, and be all of the number of the predeſtinate. This conſequence is allowed by many of their divines, eſpecially by Mr Addington in the following words, cited by Mr Booth: "The promiſe of "the bleſſings ſecures the continued ſucceſſion of them "to the people of God, and their ſeed, to the end of "time ‡." On that ſuppoſition then, Abraham would have tranſmitted the ſpiritual bleſſings of the Covenant of grace, to Iſaac, Iſaac to Jacob and Eſau; and theſe, to their numerous children, even to thoſe, whom Chriſt declared to be of *their father the Devil*; and now, to this very day, not only the Jews, who obſtinately deny the Lord Jeſus to be the Chriſt, muſt be in the Covenant of grace, but alſo all thoſe families and tribes, among the Arabs, and other Eaſtern nations, who derive their pedigree from Abraham, by the children he had from Cetura, and by thoſe of his grandſon Eſau. 2ly. that, if ſo much as one individual, in a whole lineage, happen to die a reprobate, it may be concluded, with infallible certitude, that all his anceſtors were damned. For if any one of them had been righteous, his next child, and all his poſterity afterwards, would have been in the covenant of grace; and conſequently this laſt individual of his race, whom we ſuppoſe to be a reprobate, could not have been ſuch. Therefore, according to that ſyſtem, were you to ſee a child of yours die an Atheiſt, or in the actual commiſſion of ſin, as Zimbri (a): or as Judas the traitor (b), you muſt either believe that, notwithſtanding his impenitent death, your ſon is one of the predeſtinate; or conclude that your father, and grandfather, and all your anceſtors, up to the beginning of the world, have been out of the Covenant, and that you yourſelf are a reprobate.

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(a) Gal. vi. 15. * Aſſembly's Catech. expl. Q. 20. q. 87.
† Confeſſion of Faith. c, xvii. No. 2. ‡ Vol. ii. c. 4.

*P*. Nay, in that ſyſtem, the deſtiny of all Mankind would have been placed in Noah and Adam, for we all deſcend from them: conſequently we muſt be either *all in* or *all out* of the Covenant. But there are ſome Divines, who obviate theſe abſurdities, by ſaying, that *federal holineſs*, or the right to the Covenant-bleſſings, is tranſmitted by a parent to his *immediate* children only, but no further.

C. But if *federal holineſs* is tranſmitted by any righteous parent to his *immediate* children, of courſe theſe children will tranſmit the ſame to their own, and theſe to theirs, and ſo on, even to the laſt generation. In fact, are not the *immediate* children of a righteous parent, in the

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(a) Numb. xxv. 8. (b) Acts i. 25.

the Covenant as much as himſelf? The Preſbyterians muſt anſwer they are. Do they not enjoy all the privileges of the Covenant, as well as their parents? The Preſbyterians muſt anſwer, they do. But is not the power of bringing one's *immediate* children into the covenant, a privilege of the covenant? The Preſbyterians muſt anſwer it is; or elſe that the firſt parent himſelf would not have brought his own *immediate* children into it. His children then will have the ſame privilege, in regard of their own; and ſo all the abſurdities will ſtill follow, which I have juſt pointed at.

*P*. It might be ſaid, with Bucer, that parents bring thoſe only of their children into the covenant, who are of the number of the *Elect*.

*C*. This opinion of Bucer, far from ſaving this ſyſtem of *hereditary holineſs* from deſtruction, rather gives it the laſt blow. For if the Elect Infants *only*, are brought into the Covenant, then it is falſe to ſay, that Infants are brought into it, in right of their parents. For a reprobate Infant is no leſs the child of his parents than an Elect one. Cain, was no leſs the child of Adam, than Abel was. Beſides, if the ſupporters of this opinion once allow, that a reprobate may be born of faithful parents, as an elect may alſo be born of infidel ones, what then will be the difference between believing and unbelieving parents, in regard of their children? None at all. But whether they allow it or not, the fact is moſt certain that there is no difference betwixt them in this regard. For on the one hand we read, that the harlot Rahab was born of the curſed ſeed of Canaan; and yet is reckoned by St Paul, among thoſe who have been ſaved by faith. *These all obtained a good report by faith* (a). And on the other hand, Judas the traitor, who hanged himſelf, and went *to his own place* (b), was of the ſeed of Abraham, and born of faithful parents. For though his immediate parents had not themſelves been righteous, at leaſt it is moſt certain, that between him and Abraham, from whom he was deſcended, there muſt have been one righteous parent, who begot a reprobate child. But the contradictions into which the Advocates for this ſyſtem have fallen, in the explications and modifications they have publiſhed of it, is a further and manifeſt proof that it was not in Scripture they found it, but in their own imaginations. In fact, ſome are for having the rights of the covenant tranſmitted from a parent to his immediate offspring only, and no further; but why they ſtop there, they cannot ſay. Others are of opinion, it is tranſmitted to all ſucceeding generations to the end of time. Some ſay, that if both parents are not faithful, their Infants cannot derive any benefit from them; others, that it is enough, if one of them is a Believer. Some hold the doctrine of *federal holineſs* to be true, in regard of all Infants born of faithful parents; and conſequently maintain that they are all predeſtinated. Others extend it to ſuch Infants only, as are predeſtinated; and maintain that the children of righteous parents are not all ſo. So little do the Defenders of this ſyſtem agree among themſelves! And yet it is upon the authority of ſuch Teachers, Preſbyterians are ſatisfied to let their children die unbaptized, when they die, before they can reach the firſt Sabbath-day, after their birth, or cannot be carried to their Aſſembly.

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(a) Heb. xi. 31,39.

(b) Acts i. 25.

*P.* Indeed they have it expreſsly in their *Directory*, that: "Baptiſm is not to be adminiſtered in private "places, or privately, but in the place of public worſhip, "and in the face of the Congregation—And if the child "ſhould be removed by death, before ſuch regular op- "portunity can be had," that is, before the Sunday, they teach that, in that caſe, "The parents may com- "fort themſelves in this, that they were neither guilty "of an unneceſſary delay, nor of contemning the ordi- "nance; and that *in theſe circumſtances*, the want of it "cannot harm the child *." For "outward Baptiſm, "ſay they, is not ſo neceſſary, that, through the want "thereof, the Infant is in danger of damnation, or the "parents guilty, if they do not contemn or neglect the "ordinance of Chriſt, *when* and *where* it may be had †."

*C.* That is exactly their doctrine. And indeed, as they believe that children are ſaved, by the intereſt they have

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[*] Short. Cat. Expl. Q. 95. q. 9.

[†] Directory *Baptiſm*.

have in the Covenant, previouſly to Baptiſm, of courſe they muſt maintain, that the want of Baptiſm cannot hurt them: and upon that falſe confidence they have no ſcruple to let their children die unbaptized, in the circumſtances where their Directory forbids to baptize them. I ſay, *their Directory*. For as to the ſcripture, there is not a word in it whence it could be inferred, that a particular choice is to be made, of either *time* or *place*, to adminiſter this ordinance. Saul was baptized privately by Ananias; and the Eunuch by Philip. John was not circumciſed in a Synagogue, or in the temple, but in his father's houſe. Baptiſm was conferred by the primitive Chriſtians every day. "Formerly, ſays Tertullian, the "waters conferred a temporal remedy to one only man, "every year; now *every day* they confer eternal ſalva"tion to multitudes, aboliſhing death, by the remiſſion of "ſin *." Yet I do not blame the cuſtom of carrying children to the place where the faithful meet, there to be baptized, in preſence of the Congregation, when this may be done without danger for the children: I rather approve of it. What I blame, and think ought to be deteſted, as a cruel and horrible practice is, to let poor children die unbaptized, rather than baptize them in their parents' houſe, or on a week day. But in this, as in many other points, it is not the Goſpel they follow, but Calvin, from whom they have received that *tradition*, and who carried his deſpotic uſurped authority to ſuch a length as not only to interdict Private Baptiſm, in all the Calvinian Churches, but alſo as to make this regulation in Geneva, that the children brought to the Church or Meeting-houſe on Sunday for Baptiſm, ſhould wait till after the ſermon; and accordingly, once ſuffered a child to want Baptiſm, becauſe it died before the ſermon was finiſhed. Florimond Reymond, who relates this fact, alſo informs us, that Samuel Huebər, a Miniſter of Bern, was depoſed by Muſculus, ſuperintendant of that Church, for having baptized a child in the night, when it was in danger of death †. Yet all Calviniſts abroad do not agree in the ſame practice. The French *Huguenots* were forced in their Synod of Poitiers in the year 1599, to permit the Miniſters to adminiſter Baptiſm in private houſes, yielding in this inſtance to the reclamations of thoſe among their followers, in whom the ſeeds of the ancient Faith were not yet entirely deſtroyed. For ſuch is the impreſſion which God has made on the minds of Chriſtian parents, by the words of his Son declaring that "No one born of the fleſh can enter into his kingdom, without being previouſly born again of water and the Holy Ghoſt," that, even among Calviniſts, and Preſbyterians, there are few, particularly of the ſimple people, who do not complain of the rigor of their miniſters in this regard; and when they cannot prevail upon them to act in oppoſition to the *Directory*, are not ready to fly to a miniſter of ſome other perſuaſion, to have their children baptized at his hand. But here I ſhall obſerve with the Author of the *Preſbyteries Triall*, printed in 1657, that, "Although Baptiſm were not a neceſſarie means, ordained by God for ſalvation of Infants; yet it hath the neceſſitie of a command to Paſtors, as is evident by our Saviour's words to the Apoſtles: *Go and teach all nations baptizeing them* &c. Therefore, although it were ſuppoſed, that no hurt come to the children dying without Baptiſm; yet they who by their office are obliged to baptize, commit a great ſin, when they wilfully neglect to obey Chriſt's command: which the Preſbyterian Paſtors manifeſtly do, ſuffering ſo many children, notwithſtanding the many teares and cries of their parents, to die without Baptiſm. And according to this obſervation, continues the ſame author, K. James anſwered well a Miniſter of Scotland, who inquired of him, if he thought Baptiſm ſo neceſſarie, that, if omitted the child would be damned. No, ſaid the King, but I verily believe, if yow, being called to baptize a child, in danger of death, would refuſe to do it, that you would be damned." This anſwer may be ſeen in the firſt days Conference at Hampton Court *.

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* Bapt. c. 5.

† De ortu. Hæres. L. viii. c. 11.

*P.* But what do you ſay of this conditional declaration of the Preſbyterian Divines " When the parents are not

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* Chap. xx. P. 221.

" guilty of an unneceſſary delay, nor of contemning the " ordinance, *in theſe circumstances*, the want of Baptiſm " cannot harm the child."

*C*. This reſtriction ſeems to imply, that if the parents are guilty either of contempt, or of an unneceſſary delay, then the want of Baptiſm harms the child: whence it certainly follows, that children do really ſtand in need of this ſacrament. For if they ſtood in no need of, and could be ſanctified without it, the want of it could, in no caſe whatever harm them; though even their parents ſhould happen to contemn the ordinance, or neglect to have it adminiſtered to them. But where have the Preſbyterians read in ſcripture, that the diligence and piety of parents could ſupply the want of Baptiſm, in regard of their children? Did Chriſt any where declare that, when parents are neither guilty of an unneceſſary delay, nor of contempt, he would make an exception to his words; And that *in theſe circumſtances*, he would admit their children into his kingdom, without being born again of water and the Holy Ghoſt? No. When therefore they refuſe Baptiſm to children, under pretext that they can be ſaved without it, it is not to Chriſt they liſten, but to Calvin. *They lay aſide the command of God, to hold the tradition of men* (a).

*P*. In ſupport of their doctrine on this head, they quote II. Samuel xii. 18, 23. where it is ſaid that David, who had faſted and wept, whilſt his child was yet alive, began to eat and be comforted, after it was dead *.

*C*. I do not ſee what connection this place can have with the queſtion in debate. All that David meant by his faſting and weeping, was to appeaſe the Lord, and obtain from him the *recovery* of his child. Therefore when he ſaw that the child was dead, he reſigned himſelf to the divine will, and wept no longer. Is it not then ridiculous to infer, from the conduct of David, upon this occaſion, that children who die unbaptized, are ſaved, when their parents are neither guilty of unneceſſary delay, nor of contemning the ordinance: and that parents *in ſuch circumstances*, ought upon that account, to comfort themſelves ?

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(a) Mark vii. 8.

* Ibid. Q. 95. q. 9.

## Mr Wall's *opinion examined.*

P. MR Wall was nearly of the ſame opinion, with reſpect to thoſe children who die unbaptized, without any fault of their parents. He maintained, not abſolutely that they ſhall be ſaved; but that they may be ſaved, by the deſire and prayers of their parents. Theſe are his words. “Upon the Reformation, the Proteſtants have generally defined, that the due puniſhment of original ſin is, in ſtrictneſs, *damnation in hell.* But if their doctrine has, in this reſpect, been more rigid than that of the church of Rome, or of the ancient Greek Doctors, they have in another reſpect, viz., in the caſe of Chriſtian people's children, given ſuch a *mitigating* explication of our Saviour's words, as to allow *better hopes*, than either of them. For they do generally *incline* to *think*, that if a child by misfortune die, before it can have Baptiſm, the parents' ſincere intention of giving it, and their prayers will be accepted with God for the deed: and will be available to procure of God's mercy, pardon of original ſin, and even an entrance into the kingdom. Whereas the ſchoolmen, and Fathers have thought that Chriſt, at the day of Judgement, will proceed by that ſentence: John iii. 3, 5. *Such an one cannot enter into the kingdom of God*, in the manner, that a Judge, in a court of *common law*, proceeds upon the words of a *ſtatute*, having no power to make allowance for circumſtances; the Proteſtants do *hope*, that he will act in the manner, that a Judge of a Court of *Equity* does, who has power to mitigate the letter of the Law, in caſes where reaſon will have it*.”

C. This may be the opinion of ſome particular Di-
vines

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* Hist. of Inf. Bap. P. II. c. 6. No. 8.

vines; but the faith of the Church of England ſeems to be the ſame on this head with that of the Catholic Church, as you may yourſelf judge, from this dogmatic Inſtruction which according to the *Common Prayer Book*, the Miniſter of Baptiſm is directed to addreſs to the people preſent, previouſly to its adminiſtration. "Dearly "beloved, for as much as *all men* are conceived and born "in ſin, and that our Saviour Chriſt ſays; *None can en-*"*ter into the kingdom of God, except he be regenerate, and* "*born anew of water and of the holy Ghoſt;* I beſeech "you to call upon God the Father, through our Lord "Jeſus Chriſt, that of his bounteous mercy, he will "grant to this child that thing, which by nature he "cannot have; that he may be baptized with *water*, and "*the Holy Ghost*, and received into Chriſt's holy church, "and be made a lively member of the ſame." Here, you ſee, the Church of England grounds the neceſſity of Baptiſm, for *all men*, upon the ſame text, as Catholics do: *Except a man be born again* &c., without giving the leaſt intimation that there can be an exception, in favour of a certain claſs of Infants. However Mr W. acknowledges that his ſyſtem is but a *mitigating* explication of the words of our Lord, by which *better hopes* are allowed, concerning the ſalvation of thoſe Infants, than had been entertained before; and that not only the *Schoolmen* but the *Fathers* too, are of a contrary opinion. "It is "the conſtant opinion of the Ancients, ſays he, that In-"fants dying unbaptized cannot come to the kingdom of "heaven. none ever having maintained the contrary in "theſe times (that is in the age of St Auguſtin, who died "in 430,) nor a great while after, except Vincentius "Victor, who alſo quickly recanted *." And what does Mr W. oppoſe to the authority of the Fathers, and to the words of our Saviour as underſtood by them, I do not know, except that the Reformers generally *incline* to *think* the contrary; and alſo that they do *hope* the contrary to be true. But is this a ſolid argument to oppoſe to the letter of the text, that is, to the expreſs declaration of Chriſt, and the conſtant belief of his church?

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* Hist. of Inf. Bapt. part ii. c. 6. No. 4.

Were we to build our faith, upon mere *inclinations*, and *hopes*, the moſt important truths of revelation would ſoon be done away. For there are alſo men now a-days, and too many, who are *inclined to think* that the torments of hell will not be eternal; who give ſuch *mitigating explications* of thoſe texts of ſcripture, where the doctrine of a miſerable eternity, for the puniſhment of the *wicked*, is ſo clearly expreſſed, as to *allow them better hopes*, than either *the Schoolmen* or *Fathers* ever did; and who *hope* that, "at the laſt judgement, Chriſt will not "proceed by this ſentence: *Theſe* (the wicked) *ſhall go* "*away into everlasting puniſhment* (a), in the manner that "a Judge proceeds upon the words of a ſtatute, but will "make allowance for circumſtances."

*P.* "The Fathers themſelves, thought this allowance "to be made, in the caſe of a grown man, who had a "perſonal deſire of Baptiſm; and that, if it was an in-"vincible neceſſity that kept him from water, he might "enter the Kingdom, without being born of water. The "proteſtants *think* the ſame, in the caſe of the deſire of a "parent for his Infant *."

*C.* If the inference, which the Proteſtants draw from this doctrine of the Fathers in favour of Infants dying without Baptiſm were juſt, the Fathers wanted neither penetration nor charity to draw it; yet they never did. They never thought, nor does Scripture any where teach, that the deſire of a parent can have the ſame effect, towards the regeneration of his child, as the *perſonal* deſire of an adult has towards his *own* regeneration; and common ſenſe ſhews that the diſpoſitions of faith, repentance and love that are in your heart, may well change your heart, but not the heart of another perſon. Mr W. himſelf tells us that the reaſon of that difference, between an Infant and a Believer, both dying unbaptized, was, according to the fathers, that "Whereas God ordinarily re-"quires both *faith* and *Baptiſm*, yet that either of them, "when the other cannot be had, may ſuffice, for ſalva-"tion. As the thief having no *Baptiſm*, but having *Faith*, "and the deſire of Baptiſm, was ſaved, and Infants hav-

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(a) Mat. xxv. 46.

* Part II. Chap. 6. No 8.

"ing not *Faith*, but having *Baptiſm*, are ſaved; but Infants dying unbaptized, having neither *Faith* nor *Baptiſm*, cannot eſcape ſome degree of condemnation, for original ſin." Upon which he cites St Bernard, who having ſaid that a man, with faith and the deſire of Baptiſm, may be ſaved, though he miſs of Baptiſm, adds: "Infants, ſince by reaſon of their age, they cannot have faith, nor the converſion of their hearts to God, conſequently can have no ſalvation, if they die without Baptiſm *."

*P.* "The main thing in God's intention in this caſe, is that a parent, as he dedicates himſelf to God, ſo ſhould likewiſe dedicate his child, and get him entered into that Covenant made in Chriſt, without which there is no hopes of heaven: and that he ſhould accordingly make uſe of that Symbol, or outward Sign which God has appointed, to be the way of admiſſion into that Covenant, if he can poſſibly, and that the refuſal to do the latter will be looked on, as a refuſal of the Covenant itſelf; but that if notwithſtanding his ſincere deſire, and endeavour of obtaining the outward Symbol, he be, by ſome accident diſappointed of it, God yet will grant the ſame favour, that he had promiſed upon the uſe of it; becauſe *it is the heart that God regardeth*; and when that is ready, outward things are accepted, according to what a man has, and not according to what he has not: eſpecially if ſome acts of God himſelf, as the ſudden death of an Infant &c. do render it impoſſible for him to have them."

*C.* I allow *it is the heart God regardeth;* and thence I conclude, that when an adult perſon cannot poſſibly receive the outward rite of Baptiſm, his deſire is accepted by God, if accompanied with the other neceſſary diſpoſitions of faith and love: and could it be proved that the *hearts* of Infants are in the ſame diſpoſition, and actually wiſh for Baptiſm, I ſhould alſo believe, that God accepts of their deſire, and ſaves them, without Baptiſm. But Mr W. did not pretend any ſuch thing, he did not imagine, as Luther did, that new born Infants are capable of actual faith ; he only ſpoke of the faith and deſire of their parents. Now the Scripture no where teaches, that Almighty God regards the heart of one man in order to impart to another man the effects of an ordinance, which this other cannot receive ; nor that a child, dying without Baptiſm, can be ſaved by the diſpoſition of his parents' heart. This has never been the meaning of the maxim : *It is the heart God regardeth ;* nor have the Fathers ever underſtood it in that ſenſe. Chriſtian parents in primitive ages were ſo convinced, that their children, dying without Baptiſm, were irrevocably loſt, and could, by no other means, obtain the grace of regeneration, that in that caſe, they rather aſked of God the reſurrection of their children, that they might be baptized, than that they ſhould be regenerated without Baptiſm.

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* Part II. Chap. 6, No. 4.

*P.* Did any parent ever obtain that miracle from God ?

*C.* I ſhall mention two remarkable inſtances of it. The firſt is taken from a ſermon of St Auguſtin, who relates the fact, in the following words. “ At Uzalis, (a “ town of Africa, where his friend Evodius was biſhop) “ a child, who was yet at the breaſt, died upon its mother's “ lap. When ſhe ſaw it irrevocably loſt, ſhe began to “ weep, not from the feelings of nature, (as minding the “ temporal loſs of her child) but from the impreſſions of “ faith (conſidering the loſs of its ſoul.) For ſhe did not “ wiſh her ſon to live, ſave in the world to come. And “ now ſeeing he had been deprived of his eternal life, her “ grief was exceſſive. But full of faith, and confidence, “ ſhe took the body of her ſon, and ran to the church “ erected in memory of the bleſſed martyr St Stephen ; “ and began to aſk her ſon from him. *O holy Martyr, “ thou seest, I have lost my only comfort. I cannot say, that “ my son is gone before me, since I know he has perished. “ Thou knowest the motive of my grief. Restore me my child “ that I may meet him, before Him who has crowned thee.”* When ſhe “ was thus praying, offering violence to heaven “ by her tears, her ſon ſuddenly came to life again. But “ becauſe ſhe had ſaid : *Thou knoweſt the motive, why I “ wiſh for his life,* Almighty God would give a public “ teſtimony to the purity of her deſire. For immediately,

“ ſhe carried him to the Prieſts : he was baptized, ſanctified, anointed ; he received the impoſition of hands, &c : and then died again, ſhe attended his funeral with that joyful countenance, which ſhewed, it was not in the grave ſhe depoſed her ſon, but in the boſom of the Holy Martyr Stephen*.”——The other inſtance is thus related by Fortunatus, in the life of St Hilary, biſhop of Potiers, who died in 369. When this illuſtrious Defender of the divinity of Chriſt, was returned from his baniſhment, “ A child being dead, *without the regeneration of Baptiſm*, the mother, caſting herſelf at the feet of the Saint, and with a flood of tears laying down the body of her ſon, cried out : *Martin being yet but a new disciple of Christ, raised a Catechumen to life ; thou being a bishop, grant my request, and restore my son to me, or rather to Baptiſm.* The man of God being moved to compaſſion, had recourſe to his uſual weapons ; and falling upon the ground, in the preſence of all the people, continued in prayer, untill he had obtained the effect of his petition ; the child riſing from death, in the mean time that the venerable old man roſe from his prayer—who thus, by the hope he had in Chriſt, ſnatched this prey from the jaws of hell.” The ſame hiſtorian takes notice, a few lines after, that St Hilarius raiſed this child to life, *to the end it might be baptized*†. Theſe miracles not only ſhew the admirable power of Faith, to which nothing is impoſſible, according to the promiſe of our Saviour : *all things whatſoever ye ſhall aſk in prayer, believing, ye ſhall receive* (a) ; but are alſo a confirmation of the belief of the primitive Chriſtians, concerning the point in controverſy. For if the faith, prayers, and deſire of thoſe religious women could have obtained for their children, the grace of regeneration without Baptiſm, it ſeems that Almighty God, would never have wrought a miracle to procure Baptiſm for them, which on that ſuppoſition would have been unneceſſary. Yet it was preciſely, that they might be baptized, he raiſed them to life, as appears particularly in the caſe of that holy woman at Uzalis whoſe child is expreſsly ſaid to have died immediately after Baptiſm.

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* Serm. cccxxiv.

† Lib. I.

(a) Mat. xxi. 22.

*P.* But do you think that the ſalvation of Infants, can depend upon a condition, which it is not in their power to fulfil?

*C.* In the opinion of Mr W., their ſalvation is alſo made to depend upon a condition, which they themſelves cannot fulfil, viz. the prayers and deſire of their parents: For if the parents pray for them, and uſe all poſſible diligence, to have them baptized, Mr W. ſays the children may be ſaved; but if the parents are wanting in theſe duties, they are loſt; ſo far then the difficulty is the ſame, on both ſides; but now the difference between our doctrine and his is, that the condition we require for the Salvation of thoſe Infants, is none of our invention, but is clearly expreſſed in this text of John iii. 5. *Except any one be born of water* &c, as it has been underſtood by all Antiquity: whereas the diligence and deſire of the parents, by which Mr W. pretends that Infants are ſaved, and without which they are not ſaved, is a condition no where expreſſed in Scripture, and contrary both to the text above mentioned and the belief of Chriſtians in all ages. But the danger of this doctrine which at firſt ſight appears ſo charitable, beſides its intrinſic heterodoxy is, that parents, hearing that their prayers may ſave their children, become leſs apprehenſive of letting them die, without Baptiſm. Upon that preſumption, they put off weeks and months, till a favourable opportunity offers, when all their friends may be gathered, and things made ready for the uſual entertainment. In the mean while the child dies. But the parents being confident, that their wiſh to have it baptized was ſincere, comfort themſelves with thinking, that their prayers will ſupply in its regard the want of that ceremony. Would to God ſuch accidents were leſs frequent!

## *State of* INFANTS *dying without* BAPTISM.

P. I AM inclined to think, that there are very few Proteſtants, who pray for their children, in the caſe we are ſpeaking of. They would not pray for them after they are dead, for they never pray for the dead; and before they die, if they ſincerely wiſhed to have their children baptized, they would rather ſend immediately for the Miniſter to baptize them. But, like Mr Gale, they generally hold that "If there be any mercy in God, in "Him who is Goodneſs itſelf, which the greateſt impiety "dares not doubt of, then all Infants, who could never "offend him, ſhall aſſuredly be ſaved *."

C. But how will they be ſaved? This is what theſe bold aſſertors ſhould determine. Man has no *natural* claim to heaven, ſince on the contrary they are all, *by nature, children of wrath.* No one therefore, whether an Infant or a grown perſon, can have acceſs there, but by the merits of the Redeemer, which are not applied to Infants, but by Baptiſm. It is in vain here to plead the Mercy of God. For his Mercy conſiſts not in ſaving men *abſolutely*, but in ſaving them, by the means he has inſtituted to that end: if theſe means are not uſed, though infinitely merciful, he will not ſave them.

P. But thoſe "Infants could never offend him."

C No; and conſequently Almighty God will never *puniſh* them, as if they had offended him: this is not *Mercy* in him, but *Juſtice*. But they die unregenerated, and Children of wrath, on account of Adam's ſin; therefore they ſhall never ſee the Kingdom of God. For no one can be *heir* of God, who is not his *Child*; nor *co-heir* with Chriſt, who has not been made in him a *New Creature*.

P. It is hard to confound poor Infants who have no other

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* Let. XI. page 421.

ther ſin than that, in which they were conceived, with adult ſinners loaded with the guilt of their perſonal offences, and doom them to the ſame reprobation.

*C.* God forbid we ſhould doom Infants to the ſame reprobation, as the wicked. Our *belief* on this head goes no further than this, viz. that *they cannot enter into the kingdom of God* (a); but remain to all eternity, under the condemnation brought upon them, by Adam's ſin. As to the circumſtances of this condemnation, and the degree of pain they may ſuffer from the abſence of the ſupreme Good, we do not preſume to determine any thing: — What may be ſaid, with certainty, on this head, is, that *their condemnation is the mildeſt of all*, as St Auguſtin obſerves *. We may even farther aſſert, with St Gregory Nazianzen, that "They will neither be glorified nor "puniſhed, by the Juſt Judge: becauſe, though not bap-"tized, yet they have no perſonal malice, and are rather "*ill ſufferers*, than *ill-doers*. For not every one, that "does not deſerve to be puniſhed, deſerves to be honour-"ed, and he who is not worthy of honour, does not al-"ways deſerve puniſhment †."

*P.* Then you ſuppoſe they are in a *middle place*, between heaven and hell.

*C.* As to the *place* where they are, we know nothing of it. But it is clear they muſt be in a *middle state*. For on the one hand, they cannot enjoy the preſence of God in heaven, ſince they are not his *children*; and on the other, they cannot be treated with the ſame rigour, as the wicked, ſince they never were guilty of any perſonal ſin. Nay there is ſome reaſon to think they are not puniſhed at all. For if, according to the Goſpel, *He that knew not the Lord's will, and did commit things worthy of ſtripes, ſhall* only *be beaten, with few ſtripes* (c), it ſeems to follow, that children, who have done nothing worthy of ſtripes, ſhall be beaten with none.

*P.* But how will you reconcile this doctrine, with the opinion of St Auguſtin, who expreſsly rejected any *middle*

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(a) John iii. 5.

* *De pec. mer. and remis.* L. 1. C. 21.

† Orat. XL. No. 21.

(c) Luke xii. 48.

*dle ſtate*, for thoſe Infants; and taught they were in Hell-fire.

*C*. The middle ſtate, which St Auguſtin rejected, was that, which the Pelagians maintained, as a conſequence of their erroneous principles. For as they denied original ſin, and yet were forced to acknowledge, that Baptiſm is neceſſary to Infants, for their admiſſion into *the kingdom of God*, from this manifeſt declaration: *Except a man be born again*, &c. they pretended that when they died without Baptiſm, they were indeed excluded from *the Kingdom of God*, but yet admitted into *life everlaſting*; which they repreſented, as a *middle state* between heaven and hell. It is this ridiculous diſtinction St Auguſtin combats, in a thouſand places of his works, ſhewing that Infants, dying without Baptiſm, are under the power of Satan, condemned and loſt for ever, and excluded from any ſhare in the *Life* to come. I allow that in two, or three places, urging againſt the Pelagians this text of the New Teſtament, where Chriſt ſays that, on the laſt day, he will call the Elect into his *Kingdom*, and condemn the Reprobate, *to everlaſting fire* (a), he goes ſo far as to affirm, that this laſt will be the lot of all Infants dying without Baptiſm, becauſe Chriſt ſpoke of no middle place. But it muſt be obſerved 1. that the drift of all the arguments of St Auguſtin, even in thoſe places, is to ſhew againſt the Pelagians, not that ſuch Infants are condemned to Hell-fire, but that they are not admitted into life everlaſting; and that he was driven to that ſeverity, as it were, accidentally, and let it be ſaid with all due reſpect to that great Doctor, unregardedly, by applying to Infants dying without Baptiſm, this ſentence: *Depart from me into everlaſting fire* &c., which is not to be pronounced againſt them, but againſt adult ſinners, as clearly appears from what follows: *I was a hungered, and ye gave me no meat* &c. (b). 2. that St Auguſtin conſidered Hell-Fire, with regard to thoſe Infants, rather as a place of excluſion from heaven, than of real torment. For he thought they would receive ſo little harm by it, if any harm at all, that he was at a loſs to determine, whether it would be more deſirable for them not to exiſt at all, or to exiſt in that ſtate. Theſe are his words, in anſwer to Julian the Pelagian, who had objected, that “ If the doctrine of original ſin was true, it were to be wiſhed that Infants, “ dying without Baptiſm, had never been born: I do “ not ſay, replies St Auguſtin, that Infants dying with- “ out the Baptiſm of Chriſt, will be puniſhed, with ſo “ great a pain, as that it were better for them not to “ have been born.—For, if in the day of Judgment, ſome “ ſhall be puniſhed, in a more tolerable degree, than o- “ thers, as our Saviour ſaid of the men of Sodom, who “ can doubt but that Infants unbaptized, who have only “ original ſin, and are not loaded with ſins of their own, “ will be in the gentleſt condemnation of all? Which, “ as I am not able to define, what or how great it will “ be; ſo I dare not ſay, that it would be better for “ them, not to be at all, than to be in that ſtate*.” 3. That the ſentiment of St Auguſtin ought not to be conſidered, as a general opinion, ſtill leſs as an article of Faith among Catholics, who rather believe, with Innocent III. that “ The puniſhment of original ſin is the pri- “ vation of the Viſion of God; and the puniſhment of “ actual ſin, the torment of eternal fire †.”

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(a) Matt. xxv. 42. (b) Mat. xxv. 42.

*P.* However, you all agree, in excluding thoſe Children from the bliſs of heaven. But would it not be better to imitate the moderation of the Church of England in this regard, and leave it to God to diſpoſe of them as, he thinks proper, without determining any thing about their future ſtate. “ Concerning the everlaſting fate of “ an Infant, that by misfortune dies unbaptized, the “ Church of England, ſays Mr Wall, has determined “ nothing, (It were fit that all Churches would leave “ ſuch things to God,) ſave that they forbid the ordina- “ ry office for burial to be uſed, for ſuch an one: for that “ were to determine the point, and acknowledge him “ for a Chriſtian Brother ‡.”

*C.* Our Church has not determined any thing, concern-

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* Cont. Julian Lib. V. cap. ii.

† Decret. Lib. III. tit. 42. de Bapt.

‡ Part II. c, vi. No. 8.

cerning the future ſtate of Infants, dying without Baptiſm, beyond what Chriſt himſelf has revealed, viz. that they can not enter into the kingdom of God. To deny this truth, and ſpeak of a new way of regeneration for Infants, which has never been revealed by Almighty God, nor known to Chriſtians, for fifteen hundred years, is not charity and moderation, but preſumption and raſhneſs. As to the Faith of the Church of England, I am not of Mr Wall's opinion, but think that, by excluding all Infants that die unbaptized, from Chriſtian burial, as they do, after the example of our Church, they have ſufficiently determined the point; ſince by that excluſion, they do not only ſhew that they would not *acknowledge* them, but alſo that they poſitively *disclaim* them, as Chriſtian Brethren, or members of the myſtical body of Chriſt.

*P.* But how will you anſwer the charge of *uncharitableneſs* and *cruelty*, laid at your door, both by Anabaptiſts and Preſbyterians, for excluding Infants dying without Baptiſm, from the Kingdom of God.

*C.* It is eaſy to vindicate ourſelves from theſe unjuſt aſperſions; and even to ſhew, that in this regard, Catholics are infinitely more charitable than either Preſbyterians or Anabaptiſts. For ſuppoſing, not granting, our doctrine in this point to be falſe, it is only a ſpeculative error which can do no harm to children; whereas if the doctrine of Anabaptiſts and Preſbyterians be falſe, as certainly it is; by teaching this doctrine, and by ſuffering their children to die unbaptized, they become poſitively the cauſe of their damnation; and are actually the murderers of their ſouls.

*P.* They will not allow the caſe to be doubtful.

*C.* But neither Preſbyterians nor Anabaptiſts claim *Infallibility:* they muſt therefore acknowledge, that they may *poſſibly* be miſtaken, in aſſerting that Baptiſm is not neceſſary for ſalvation, to Infants dying under age; conſequently that it may *abſolutely* happen that, by denying Baptiſm to ſuch Infants, they ſhut againſt them the gates of the Kingdom of God; which poſſible impiety and cruelty can never be charged to Catholics who, in no ſuppoſition whatever, can be ſaid to exclude any Infant from the bliſs of heaven.

*P.* But both Preſbyterians and Anabaptiſts maintain that their doctrines are clearly grounded upon the word of God.

*C.* No doubt they pretend that. For "while all Chriſ-" tians deſervedly acknowledge the Bible, as a Divine "Revelation, it has fallen out, as a learned Lutheran "Divine obſerves, that every one deſires to find in that "ſacred Volume whatever in his own imagination, ſeems "divine. And men are ſo wonderfully happy in this re-" ſpect, as hardly ever to complain of being diſappointed, "or of having loſt their time, in ſearching the ſacred "Records, for what they wanted; but all, in the lan-" guage of ſelf-gratulation, repeat after Archimedes: "*I have found it! I have found it* *! There is not ſo "much as the meaneſt fanatic, ſays Dr Walton, who does "not give you his own dreams, for the Word of God†." But here it muſt be obſerved, 1. That the Anabaptiſts and Preſbyterians, though they both pretend to ſhew from ſcripture, that Infants are ſaved without Baptiſm, yet do not ground this doctrine, upon the ſame texts; but on the contrary, deſtroy the ground of each other, by ſhewing reciprocally that the texts, on which they pretend to build their oppoſite arguments, in ſupport of the ſame doctrine, ſignify nothing to the purpoſe. 2. That neither of them can produce any text of ſcripture, in which it is expreſsly ſaid: *Infants are ſaved without Baptiſm.* All their aſſertions, therefore on this ſubject, muſt paſs for their own inferences and conjectures, not for the Word of God. 3. That theſe conjectures, are new, and therefore are falſe. For were they juſt inferences from the Word of God, they would not have eſcaped the attention of the primitive Fathers, and of all Chriſtians, for ſo many ages, who had continual occaſions of examining this ſubject. Yet no Chriſtian, before Calvin, ever entertained any hope for the ſalvation of ſuch Infants. 4. That Anabaptiſts and Preſbyterians cannot ſuppoſe their doctrine on this point to be true, without ſuppoſing at the ſame time, that the whole Church of God, and even the whole body of Chriſtians, of all communions have been, for fifteen hundred years together, buried in error, with reſpect to the nature, and application of Baptiſm; which is altogether inconſiſtent with the promiſe of Chriſt, that *the Spirit of truth will abide with her for ever* (a) and that *the gates of Hell shall not prevail against her* (b). It is therefore a lamentable truth that, for theſe three hundred years, during which this anti-ſcriptural and anti-traditional doctrine has been both preached and practiſed by Anabaptiſts and Preſbyterians, thouſands and millions of Infants have departed this world without regeneration, who will remain *children of wrath* to all eternity. Judge then on which ſide charity and mercy are to be found.

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* Werenfelsii Opusc, p. 376.

† Pref. to the Polyglot.

*P.* It muſt be acknowledged that, *in practice*, you ſhew more charity to Infants, by baptizing them before they die, than the Preſbyterians and Anabaptiſts do, by letting them die without Baptiſm; though, *in words* they ſeem more charitable, in ſuppoſing that they are ſaved without Baptiſm.

*C.* Even in ſpeculation I maintain that our opinion concerning Infants dying without Baptiſm, is more charitable than that of Preſbyterians. For we doom none of them to *eternal flames*, but only believe they can not enter into heaven, leaving it to Almighty God, to diſpoſe of them, according to the rules of his juſtice, unknown to us. But Preſbyterians, whilſt they allow ſalvation to ſuch of thoſe Infants, as were born of righteous parents, or are themſelves of the number of the Elect, conſign all the reſt dying under age, to the flames of hell, let them be baptized or not. For they admit of no middle ſtate for them, between the bliſs of heaven and the fire of hell. For which reaſon Mr Wall juſtly obſerved that "The doctrine of the Reformers has, in "this reſpect been more rigid than that of the church "of Rome." Beſides the Preſbyterians and Calviniſts are not content to go beyond the bounds of revelation, by aſſerting that all children who die unregenerated, are not only excluded from the kingdom of God, but alſo doomed to the flames of hell; they have made it an article of their faith, that theſe Infants are doomed to that fate, not in conſequence of original ſin, which has always been conſidered by Chriſtians, as the only cauſe of their misfortune, but by an *antecedent* and *abſolute* decree of God. Theſe are their words in their Confeſſion of Faith. "Although Almighty God knows whatſoever may or "can come to paſs, upon all ſuppoſed conditions, yet "has he not decreed any thing, becauſe he foreſaw it as "future, or as that which would come to paſs, upon ſuch "condition *." Whence it clearly follows, that Almighty God has not decreed the reprobation of theſe Infants, as a thing that would come to paſs, upon the condition and as a conſequence of Adam's ſin, but in a moſt abſolute manner; and as Calviniſts ſpeaks, "that he might ſhew "in theſe frail veſſels the ſtrength of his arm, and be "glorified in their torments".

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(a) Jo. xiv. 16, 17. (b) Mat. xvi. 18.

*P.* That is truly horrible! But I believe many Preſbyterians, notwithſtanding what is laid down in their Confeſſion of Faith, conſider the reprobation of thoſe Infants a conſequence of Adam's ſin.

*C.* But if Adam himſelf has been *predetermined* to ſin; if it was not in his power to avoid eating the forbidden fruit, it will ſtill be true that thoſe Infants were from eternity infallibly doomed to that fate. Now hear what Preſbyterians teach, concerning the *predetermination* of our actions, in *The Aſſembly's Shorter Catechism explained by ſome Miniſters of the Goſpel,* a work that has already gone through at leaſt twelve editions. "God not only "efficaciouſly concurs in producing the action, as to the "matter of it, but likewiſe *predetermines* the creature "to ſuch or ſuch action, and not to another; ſhutting "up all other ways of acting, and leaving that *only* open, which he had *determined* to be done †." From which principle it follows, that when Adam eat the forbidden fruit, and thus brought condemnation upon all his unfortunate children, he was *predetermined* to that action, and could not poſſibly do otherwiſe; ſince all other

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* Ch. iii. No. 2.

† Q. 11. q. 20.

ther ways of acting, ſuch for example as the way of obedience to God, were ſhut againſt him; and this *only*, viz. the eating of the forbidden fruit, was left open, which God had *determined* to be done. The damnation therefore of all Infants, who die unregenerated, is inevitable, in the doctrine of Preſbyterians; being the *inevitable* conſequence of the *inevitable* ſin of Adam. I hope theſe horrid principles, though the profeſſed Faith of the Church of Scotland, are now diſclaimed and rejected with horror, by moſt of its members who, in this, as in many other points, are generally better than their Religion.

*P.* I do not know how any Chriſtian can poſſibly ſubſcribe to principles ſo monſtrous. For my part I believe with your church, that it was equally in the power of Adam either not to eat or to eat the forbidden fruit, to ſave or to damn his poſterity; that both ways were open to him; and that, if he fell from his allegiance to God, it was not becauſe God himſelf had *determined* him ſo to do; but becauſe he himſelf, freely, and by his own choice, and in reſiſtance both to the command and grace of God, yielded to the temptation.

*C.* That is exactly our doctrine: but we farther believe, that it is now in the power of Chriſtian parents, to repair the miſchief done by Adam's diſobedience, to their Children, by procuring for them the Sacrament of regeneration, in which, they may from children of wrath be transformed into the children of God, become his heirs, and in caſe of death, be admitted into his Kingdom. Is it not then truly lamentable to ſee parents ſo blind and infatuated as to oppoſe the benevolent intentions of their merciful God, by withholding from their children that neceſſary Sacrament, and thus become, Adam-like, the murderers of their ſouls. It will be no excuſe for them to ſay, when Chriſt will require the blood of their children at their hands, that ſuch never was their intention, when he had ſo expreſsly declared to them in his Word, that "*Except a man* (that is any one born of the fleſh) *be born again of water, and of the Holy Ghost, he cannot see, he cannot enter into the Kingdom of God. For that which* *is born of the fleſh is fleſh; and that which is born of the Spirit is Spirit*; and when his church, which he eſtabliſhed upon earth, for the teaching of all nations, has conſtantly and uniformly informed them of his intentions in this regard. Mr Booth, an Anabaptiſt Writer, juſtly obſerves, that when Almighty God has once given us *a competent evidence for any external rite being of divine appointment*, as I have ſhewn you he has done, both with reſpect to the *Institution* and *Neceſſity* of Infant-Baptiſm, then, " A wilful ignorance of that evidence, or not diſ- " cerning it, through criminal cauſes, will not excuſe from " guilt. The criminal cauſes of not ſeeing the evidence " for ſuch appointments are in this caſe, as in many o- " ther caſes, non enquiry, lazineſs, prejudice, luſt, pride, " and paſſion. That an ignorance owing to theſe cauſes " can not be pleaded, for a neglect of any of God's ap- " pointments, is ſo much the general ſenſe of all Caſuits, " that I ſhall only add here, that *it is at every man's* " *peril*, how he comes not to know the will of God, as " well as not to do it.—We muſt look to it, how we came " not to ſee the appointment, and muſt anſwer that to " God, and to our Conſcience. It is not enough to ſay: " *Lord, I did not know it was appointed*; when the anſwer " may juſtly be: *You never inquired into the matter;* " *you never allowed yourſelf to think of it: or if you did, you* " *resolved in your mind, that you would not be convinced.* " *You made the moſt of every cavil, but never minded the ſo-* " *lution to any of your objections.* So far Mr Booth *."

*P*. Before we diſmiſs this important queſtion, I wiſh to be informed what poſſible comfort you can give to parents, whoſe child happens to die unbaptized.

*C*. When parents have not by imprudence, or exceſs, been the cauſe or occaſion of the untimely death of their child; when they have uſed earneſt prayers to God, for the preſervation of its life till it ſhould be regenerated, and dedicated to him, in Baptiſm; when they have not neglected any thing in their power to procure that Sacrament for it, they ought to conſider that accident, as an effect of the inſcrutable judgments of God, who ſometimes permits that "The Children of godly parents miſs of "this benefit, and the children of wicked parents obtain "it." For which difference St Auguſtin could give no other reaſon than that contained in theſe words of St Paul: *Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour* (a)? The duty of religious parents in that caſe is humbly to adore and patiently to ſubmit to the ſupreme will of God. As for thoſe parents, who, through negligence, or upon a falſe hope that Almighty God will ſave their child, whether it be baptized or not, or for ſome human conſiderations, are dilatory in procuring that benefit for it, and at laſt let it die without Baptiſm, I do not know what manner of comfort I could poſſibly adminiſter to them, if they came afterwards to be ſenſible of their guilt, except by exhorting them to waſh ſo heinous a crime in the tears of a ſincere repentance, upon the aſſurance that *a broken and contrite heart God will not despise* (b).

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* Chap. I. Prop. 5.

(a) Rom. ix. 21. (b) Ps. LI. 17.

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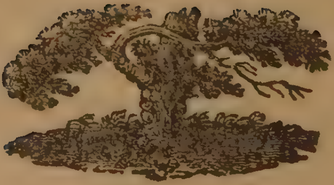

# CONVERSATION II.

## *TO WHOM BAPTISM OUGHT TO BE ADMINISTERED.*

*Proteſtant.* BEING now thoroughly convinced of the abſolute neceſſity of Baptiſm, I wiſh to be informed to *whom* it ought to be adminiſtered.

*Catholic.* There can be no difficulty, in regard of adult perſons. All ſuch as profeſs the true faith, ſubmit to the maxims and rules of Chriſtianity, and join in communion with the Church of God, ſhewing repentance for the ſins they have committed in infidelity, may and ought to be admitted to Baptiſm. They who refuſe to ſubmit to any of theſe conditions are to be rejected.

## No INFANT *ought to be excluded from* BAPTISM.

*P.* BUT with reſpect to Infants, have they *all* a right to Baptiſm, or thoſe only that are born of *profeſſing* parents?

*C.* If you ſpeak of a ſtrict rigorous right, no Infant whatever has a right to Baptiſm, no more than it has a right to ſalvation. *We all come ſhort of the glory of God, and are juſtified freely by his grace* (a). In this reſpect then, there is no difference between the children of believers and of unbelievers. They are equally born of the fleſh, equally children of wrath, equally excluded from heaven, and do equally ſtand in need of regeneration and

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(a) Rom. iii. 23, 24.

and grace. But conſidering that Chriſt died for all men, without exception, and ſent his Apoſtles and their ſucceſſors to *baptize all nations*, in this ſenſe we affirm that all Infants, being redeemed in Chriſt, have an equal right to that Sacrament, by which the fruits of this redemption are applied to them.

*P.* Preſbyterians are of a different opinion. They teach in their ſhorter Catechiſm, that "Baptiſm is not to be "adminiſtered to any that are out of the viſible Church, "till they profeſs their faith in Chriſt, and obedience to "him *."

*C.* What then do they mean by the "*viſible Church*?"

*P.* "Such as profeſs the true Religion, and their chil"dren †:" So that, by their doctrine, no children ought to be baptized, but thoſe whoſe parents profeſs the true Religion.

*C.* And what do they underſtand by the *true Religion?*

*P.* They "underſtand by it the *whole* of theſe doctrines "deduced from the holy Scriptures, which are contained "in their Confeſſion of Faith, and Catechiſms, as agree"ing in the main with the Confeſſions of other Reformed "Churches ‡."

*C.* Upon this principle then they condemn the Baptiſm given to children both in the Catholic Church, and in the Greek Churches. For neither the Catholics nor the Greeks believe the *whole* of the Preſbyterian doctrines, nor agree with them *in the main.* They muſt alſo condemn the Baptiſm given by the Lutherans, and the Church of England, which certainly are not the ſame *viſible Church* as that of Scotland, nor have the ſame Confeſſions of Faith agreeing in the *main;* chiefly the Lutherans who hold the real preſence, the neceſſity of Baptiſm for Children, and reject from the canon of Scriptures three or four books of the New Teſtament, which Preſbyterians juſtly conſider as inſpired and divine; which laſt point muſt evidently affect the *Fudamentals.*

*P.* They do not mean, I ſuppoſe, that Baptiſm adminiſtered to the children of Infidels, and of ſuch as do not belong

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[*] Q. 95 [†] Short. Cat. expl. Q. 95 q. 21. [‡] Short. Catech. expl. Q. 95 q. 28.

belong to their viſible Church, nor profeſs the doctrines contained in their Confeſſions of Faith and Catechiſms, is null.

C. Yet ſuch ſeems to be the unavoidable conſequence of their principles. For the reaſon they give for excluding ſuch Infants from Baptiſm is, that "being ſtrangers from the covenant of promiſe, they can have no right to the ſeals thereof *." But if they have no right to Baptiſm, it muſt be becauſe it has not been inſtituted for them; and in that caſe it muſt be a nullity in their regard. Accordingly, I find one of their Divines, Mr Venema, teaches expreſsly that "Thoſe religious Rites, which are now practiſed, are connected with the internal Covenant of grace, as ſigns and ſeals with a Covenant that is ratified by them; nor have they any other uſe or end. So that if any one uſe them, detached from the Covenant itſelf, he is neceſſarily engaged in Rites that are *void of all virtue* †." And indeed their teaching that Baptiſm ought not to be adminiſtered, but to the children of thoſe who profeſs the true Religion, is but a conſequence of their principle as ſtated by Mr V. For they can not know whether or not an Infant belongs to the Covenant of grace, but by the profeſſion of its parents ſince the child itſelf is not able to make a profeſſion of faith. Therefore as they hold that Chriſt died for the Elect only, who excluſively belong to the Covenant of Grace, and for them only inſtituted the ſeals of that Covenant, they ought to apply the ſeals of the Covenant and conſequently Baptiſm to thoſe only who can ſhew either by their own profeſſion of faith, or that of their parents, that they belong to this Covenant.

P. But do you think they all agree in this doctrine?

C. Indeed I think they are at a loſs what to determine about the principle, and ſtill more about the practical inferences they ſhould draw from it. Accordingly we ſee that the ſynod of Dordt was very much divided, about the baptizing of ſuch children, as are purchaſed or taken in war, and never came to any reſolution upon the point. They durſt not determine that ſuch Infants ſhould

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* Ibid. q. 15. † Cited by Mr Booth II. page 503.

ſhould not be baptized, yet could not ſay conſiſtently with their principles, that they ſhould: The moſt expedient therefore was to leave the queſtion undecided. For the ſame reaſon, they will never decide any thing, concerning the Baptiſm of children born of Catholic parents. For to allow the lawfulneſs and validity of their Baptiſm would be to give up their cauſe at once, ſince they teach that Catholics "are guilty of the *groſſer* "*kind of Idolatry* *;" and that the Church to which they belong, is a *Synagogue of Satan* †: And on the other hand, to pretend that Baptiſm given in our Church is not true and valid Baptiſm, would throw them into a ſtill greater inconvenience; ſince thence it would follow, that there was no true Baptiſm, and conſequently no Church upon earth, for many ages previous to the Reformation, when no man believed or ever had heard of that *Religion* which they ſay was *revealed to the world, by the preaching* of their Reformers ‡. They who hold, as we do, that no man is in the Covenant of Grace, previouſly to Baptiſm, and that by Baptiſm all men, without exception, may enter into it and be ſaved, do not labour under the ſame difficulties. For they admit to Baptiſm every Infant, whom it is in their power to baptize. Thus Mr Baxter, a Church-Divine, decides the point. "When we "either buy Infants, or they are left orphans to us, ſo "that they are wholly ours, and at our diſpoſal, the pa"rents being either dead, or having given up their in"tereſt to us; I doubt not, though they were the Chil"dren of Jews and Turks, it is our duty to liſt them "under Chriſt, and enter them into his ſchool, kingdom "or Church by Baptiſm ‖. Touching Baptiſm, ſays "Archbp Leighton, freely my thought is, it is a *weak* "*notion*, taken up on truſt almoſt generally, to conſider "ſo much, or at all, the qualifications of parents. Ei"ther it is a benefit to Infants, or it is not. If none, "why then adminiſter it at all? But if it be, why then "ſhould the poor Innocents be prejudged for the parent's

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* Assembly's Short. Cat. expl. Q. 47. q. 33.

† Conf. of Faith. xxv. No. 5.

‡ Confess. of Faith in 1580.

‖ Plain script. proof. page 101.

" cauſe, if he profeſſes ſo much of a Chriſtian, as to offer " his child to that ordinance? For that the parent's faith " gives the child a right to it, is neither clear from Scrip- " ture, nor any ſound reaſon *."

*P*. Preſbyterians ſuppoſe that Children, born of faithful and profeſſing parents, are at their very birth members of the true Church, to which their parents belong, even as Jewiſh Infants were members of the Jewiſh Church, by being born of Jewiſh parents; which can not be ſaid of thoſe who are born of Infidel parents, or of ſuch as do not belong to the true Church of God; and from this difference they infer, that children, who are already members of the Church, ought to be baptized but not others.

*C*. That is a falſe ſuppoſition. Children are not members of the Church, at their birth, though born of Church-members; they only become ſo by Baptiſm. It is by Baptiſm, they are firſt engrafted in Chriſt, and received into his myſtical body. As long as they are left unbaptized, they belong to Adam, are children of wrath, and remain in their natural ſtate, excluded from the kingdom of God, both on earth and in heaven. The example of Jewiſh Infants confirms the truth of theſe aſſertions. For it was not their own children only the Jews were obliged to circumciſe, but every man-child that was born *in* their *houſe, or bought with money of any stranger, that was not of* their *ſeed* (a). *He that is born in thy house, and he that is bought with thy money, muſt needs be circumciſed* (b). Now it cannot be ſaid, that theſe children, not born of Abraham's ſeed, were by birth and previouſly to Circumciſion, church-members, or elſe all Infants in the world had been ſo too. Yet of theſe the ſcripture ſpeaks in the ſame manner, as of Jewiſh Infants; and commands that both the one and the other ſhould be circumciſed: which makes it plain, that Circumciſion did not ſuppoſe him that received it to have been previouſly a church-member. Whence therefore it follows by parity of reaſon, 1. That as Infants, under the

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* Select Works, page 548.

(a) Gen. xvii. 12.

(b) Verse 13.

the old diſpenſation, were not circumciſed, upon a ſuppoſition that they were already in Abraham's Covenant, but rather with a view of bringing them into it; ſo neither are Infants baptized in the New Law, upon a ſuppoſition that they were previouſly in the covenant of grace, but to make them partakers of it. 2. That as all Infants, not thoſe only who were born of profeſſed Jews, but thoſe alſo, born in their houſes, or bought with money from ſtrangers, were to be brought by Circumciſion into Abraham's Covenant; ſo in like manner are all Infants now to be brought into Chriſt's Covenant, not thoſe only born of Chriſtian parents, but all without exception, which have been *bought* to God, and *redeemed, not with corruptible things as ſilver or gold, but with the precious blood of Chriſt* (a). Beſides, Preſbyterians profeſs, that "Baptiſm has been ordained by "Jeſus Chriſt, for the ſolemn admiſſion of the party "baptized into the viſible church *." They ſuppoſe then, that previouſly to Baptiſm, the children of believers are not members of the viſible church, any more than other children.

*P.* When they ſay: that they who receive Baptiſm, "are *ſolemnly* admitted into the viſible church," they only mean "they are publicly declared to be church-"members before †."

*C.* A nice diſtinction indeed! But was that the meaning of St Paul, when he ſaid: *we are all baptized into one body* (b)? Did he mean we were all church members before Baptiſm, and by it, not made, but declared *publicly* to be ſuch? Their Divines think ſo, ſince they cite that very text, in ſupport of their doctrine: but ſee what immediately follows. *We are all baptized into one body, whether we be Jews or Gentiles.* Now the Gentiles certainly were not members of the chriſtian church, before they were baptized. But it is of the Jews, as well as of the Gentiles, St Paul ſays: *we are all baptized into one body.* Again he ſays, writing to the Galatians: *In*

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(a) 1 Pet. i. 18, 19.

* Conf. of F. c. xxviii No. 1.

† Short Cat. explain. Q. 94. q 38.

(b) 1 Cor. xii. 13.

*Chriſt-Jesus, neither Circumcision availeth any thing, nor uncircumcision, but a new creature*(b). Now it is by Baptiſm, according to the ſame Apoſtle, we become new creatures. *God ſaved us by the waſhing of regeneration, and* Renewing *of the Holy Ghoſt*(c). But Preſbyterians have here another difficulty to ſolve. They teach as well as we do, that " The ſacraments have been inſtituted, to put " a *viſible difference* between thoſe that belong to the " church, and the reſt of the world*." Whence it muſt follow that children, before they have been baptized do not yet belong to the *viſible church*. For they cannot belong to the *viſible church*, except there be a *viſible difference* between them, and others who do not; but no ſuch *viſible difference* can exiſt previouſly to Baptiſm, ſince, as Preſbyterians allow, it is the effect of Baptiſm. Now then let them explain, how a difference, which is only the effect of Baptiſm, can be a title to it. But if the children of believers have nothing in this reſpect above other children, Preſbyterians are unjuſt in excluding the one, when they admit the other; and they muſt acknowledge that all Infants ought equally to be baptized, upon the ſame ground of the boundleſs mercy of God, *with whom there is no acception of perſons*.

*P.* When you admit all Infants without exception to Baptiſm, it is upon this ſuppoſition that Chriſt died for all men, and excludes none from ſalvation. But Preſbyterians deny that ſuppoſition, and maintain he only died for the elect.

*C.* That Chriſt died for all men without exception, is plain from Scripture.——St Paul teaches that his redemption extends to *all men* who had been condemned in Adam. *As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life* (a); which certainly includes all mankind; otherwiſe how could it be true that *where ſin abounded, grace did much more abound* (b). He says in another place that *God is the Saviour of all men, especially of those that believe*

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(b) Gal. v. 15. (c) Tit. iii. 5. * Conf. of F. c. xxvii. No. 1.

(a) Rom. v. 18. (b) Ver. 20.

*believe* (c); which clearly ſhews, that he is the Saviour even of thoſe who believe not, and conſequently not of the Elect only—St Peter teaches that Chriſt redeemed ſome who yet ſhall be damned. *There ſhall be falſe Teachers among you who privily shall bring in damnable heresies even denying the Lord who bought them, and bring upon themſelves ſwift deſtruction* (d).—St John teaches that *Jesus Christ is the propitiation for our sins; and not for ours only but also, for the sins of the whole world* (e), than which nothing can be more expreſs.——To pretend that theſe texts "only prove the infinite intrinſic worth "of the ſatisfaction of Chriſt for the ſalvation of all, if "it had been ſo deſigned" * is abſurd. For at that rate it could be ſaid, that Chriſt alſo died for the devils, ſince the merits of his death are intrinſically ſufficient for their ſalvation, if it had been ſo deſigned. Beſides what preſumption a man muſt have to pretend, that Chriſt died for him, when he imagines, he did not die for all men.

*P.* Were the Ancients of your opinion, that the children of Chriſtians are not born Chriſtians but become ſo by Baptiſm; and in general, that Baptiſm is given neither to Infants nor to adult perſons, to declare what they were before, but to make them what they were not.

*C.* No man, before Calvin, ever dreamt that Baptiſm was given, either to an Infant, or an adult perſon, to declare that he was a Chriſtian before, and not to make him one. St Cyril of Jeruſalem, ſpeaking to Catechumens, (that is to ſuch as already believed, and were preparing themſelves for Baptiſm), ſays: "You will be "planted in the ſpiritual paradiſe of the church, you "will receive a new name, which you had not before. "Before, you were called *Catechumens;* now, you will "be called *Faithful.*" †—"Do not think it a little ho"nour, ſays St Gregory Naz., to be called and to be "made *Faithful.* As long as you remain in the num

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(c) 1 Tim. iv. 10. (d) 2 Pet. ii. 1. (e) 1 Jo. ii. 2.

* Assem. Short. Cat. expl. Q. 44. q. 29.

† Cat. I. No. 4.

"ber of the *Catechumens*, you are *only* on the threſhold "of piety; it is your duty to ſtep in‡." St Baſil alſo, ſpeaking to ſuch as put off their Baptiſm from year to year, ſays: Your whole life is ſpent in making experi"ments; old age ſtill finds you examining. When then "will you become *Chriſtians* *?——It is by Baptiſm, "ſays St Cyprian, that children *are born* to God†." "The *nativity* of Chriſtians is in Baptiſm‡."——This ſaying of Tertullian is known to every body. "The "Chriſtians are not born but become ſo‖." He ſays, that "we were *born* in water §," He calls Baptiſm, our "ſecond *nativity* *." and ſpeaking of the Baptiſm of Infants which you know, he thought it *more advantageous* to defer, he ſays: "let them become *Chriſtians*, when "they can know Chriſt;" meaning, let them be baptized, which is the very ſame expreſſion which we uſe, when we call the Baptizing of a man his *chriſtening.*—Let us add the authority of Hermas who ſays that "the "church is built upon the waters†:" whence it follows, that none can be a member of the viſible church of Chriſt, before Baptiſm; ſince the church cannot exiſt previouſly to the foundation on which it is built. Thus you ſee that Baptiſm has always been conſidered as the inſtituted Rite of our dedication to God and initiation into Chriſt's body, by which we are made *Chriſtians*, *Faithful* and *diſciples* of Chriſt: which is the reaſon why theſe titles or denominations are not conferred upon adult perſons before their Baptiſm, though they already believed: and are conferred on children at their Baptiſm, though they can not yet believe—*Chriſtian* means one either child or adult who has been made a member of Chriſt by Baptiſm, and actually belong to him. Hence the baptizing of children is called the chriſtening of them. —"A child, ſays St Auguſtin, is called a Fidel or "faithful, not from his having the the thing itſelf; "(that is Faith) but from receiving the ſacrament of it." ‡—As to the name *diſciple* of Chriſt, it denotes not only thoſe who are actually learning the Chriſtian doctrine, but thoſe alſo who either have already learned it, or will afterwards learn it, and are actually deſtined for that inſtruction, by their Baptiſm. Hence it appears, that ſuppoſing the word in the commiſſion, which is commonly tranſlated: *Teach all nations*, to ſignify *diſciple all nations*, it would not exclude Infants from Baptiſm. For then the ſenſe of that text would be: "Go ye, diſciple "all nations, that is, make them my diſciples, bring "them unto my church, by baptizing them, and teach-"ing them &c.": which teaching takes place before Baptiſm in regard of adult perſons, and after, in regard of Infants.

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‡ Orat. XL. c. 15.

* Exhort. ad Bapt.

† Epist. to Cœcil.

‡ Epist. to Pomp.

‖ Apol. No. 18.

§ De Bapt. c. 1.

* De exhort. Castit. No. 1.

† L. I. Vis. 3. No, 2.

*P.* As you admit *all* Infants whatever to Baptiſm, do you alſo believe they are *all* ſaved without exception, when they die after Baptiſm, before the uſe of reaſon. You know that ſome Preſbyterians hold a contrary opinion, and make the effect of Baptiſm, in regard of Infants, depend upon the decree of their election or reprobation; ſo that, according to theſe divines, ſuch only among baptized Infants are ſaved as have been predeſtinated to eternal life, who in that caſe, would have equally been ſaved without Baptiſm; whereas all others are loſt notwithſtanding their Baptiſm, though they die before the uſe of reaſon.

*C.* The church of God has always believed that *all* children without exception who die after Baptiſm, before the uſe of reaſon, are ſaved. "God forbid, ſays St Auguſtin, "I ſhould leave the matter of Infants ſo as to ſay, it is "uncertain whether thoſe that are regenerated in Chriſt, "(i. e. baptized) if they die in infancy, do come to "eternal ſalvation *." The ſame Father, after having ſaid that if a child depart this life, before the uſe of reaſon, he will by this chriſtian remedy, of the ſacrament itſelf, be made free from that condemnation, which by one man entered into the world, adds: "He that does not believe this, is indeed an infidel †." As to the divine decree of predeſtination, with reſpect to Infants who die before the

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‡ Ep. ad Bonif. * L. de dono persever, c. 12.

† Ep. ad Bonifat. ep. 23.

the uſe of reaſon, thus far we know of it, from the holy ſcriptures and the conſtant belief of all chriſtian churches, that all who are baptized, are ſaved, and therefore were predeſtinated to everlaſting life; whereas others who die unbaptized remain to all eternity in their original ſtate of damnation, and therefore were not predeſtinated. But why are ſome Infants brought to Baptiſm, others not? Why do the children of godly parents ſometimes loſe, and the children of wicked parents obtain this benefit? This depends on the unſearchable conduct of God, who owes nothing to his ſinful creature, but ſhews mercy to whom he will. The church of England profeſſes in this point the ſame faith with us, as appears from theſe words of her Liturgy, at the end of the *Miniſtration of public Baptiſm of Infants*. "It is certain by God's words, that "children which are baptized, dying before they commit "actual ſin, are undoubtedly ſaved." Voſſius, though a Calviniſt, gives his opinion upon this ſubject in the following words. "It is not the Judgment of charity only, "but of charity that cannot be miſtaken, that we account baptized Infants to go to heaven, as many of "them as die, before the uſe of reaſon, and before they "have defiled themſelves with actual ſins ‡."

## BAPTISM *of perſons under* imbecillity *of mind, and* insanity; *also of* Monsters *and* Foundlings.

*P.* I WISH to know what you think of thoſe perſons, who have not been baptized in infancy, and remain all their life in a ſtate of ſtupidity or fooliſhneſs, which aſſimilates them to children, by rendering them utterly incapable of inſtruction. Would you deal with them as with children, and admit them to Baptiſm?

*C.* Moſt certainly. Their condition is exactly the ſame,

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‡ De Bapt. Disp. IV. Th. 4.

as that of real children. Having derived from Adam that natural corruption, which excludes all his poſterity from the kingdom of heaven, they ſtand in need of *the Waſhing of regeneration* to be made children of God, and heirs of his Kingdom; and without this Waſhing, can no more be ſaved than any other individual of mankind. The want of actual faith, and of repentance is no more an obſtacle to Baptiſm in them, than it is in infants; ſince like infants, they never were guilty of any wilful tranſgreſſion of the law of God. The guilt of original ſin, having been brought upon them, without any conſent of their own, is waſhed off in the ſame manner, without any cooperation of theirs, by a pure application of the merits of Chriſt to their ſouls. It would therefore be a very criminal negligence in their friends, to let ſuch poor creatures die without Baptiſm, under pretext that they are not capable of actual faith.

*P.* What is to be done with thoſe, whoſe ſtate of madneſs, childiſhneſs, or ſtupidity is not continual, but is interrupted by intervals of reaſon?

*C.* They ought to be baptized in thoſe lucid intervals, if then, they aſk for Baptiſm, and profeſs the true faith. The ſame muſt be ſaid of perſons who after having made profeſſion of chriſtianity, and ſhewed a deſire of Baptiſm, fall dangerouſly ſick, and loſe the uſe of their ſenſes. St Auguſtin ſpeaks of a friend of his, who was baptized in that ſtate, and in whom Baptiſm wrought the moſt ſudden and wonderful change. He thus relates the fact. "When he lay ſick of a burning fever, he grew ſenſeleſs, "and continued ſo, for a long while, in a deadly ſweat. "And his recovery being deſpaired of, he was baptized "without knowing of it, myſelf not caring much that "he were ſo, and rather preſuming that his ſoul retained a ſtronger impreſſion of theſe errors I had taught "him, than his body of that waſhing which, without his "knowledge, was performed upon his body." (Obſerve that this happened before St Auguſtin's converſion, whilſt he was yet engaged in the errors of the Manichees.) "But it turned out otherwiſe, continues the holy Doctor; for he came to himſelf, and recovered his health.

"Now as ſoon as I could ſpeak to him, which was as "ſoon as he himſelf could anſwer me; for I never parted "from him, I began to ridicule the Baptiſm which he "had received, when he was ſenſeleſs; but which by "this time, he knew he had received, imagining he "would join with me. But he looked upon me with a "kind of horror, as if I had been an enemy; and with a "ſudden and admirable liberty, gave me to underſtand, "that if I meant to continue his friend, I ſhould give "over ſpeaking to him in that manner. I was ſtruck "with amazement &c.*."

*P.* I wiſh alſo to have your opinion, concerning the Baptiſm of Monſters, and to know how you will ſolve thoſe difficulties, which Anabaptiſts ſtart on this ſubject.

*C.* What are thoſe difficulties?

*P.* To give you an idea of them, I ſhall firſt cite a paſſage of Deylingius, a Lutheran Divine, and then add the obſervations which Mr Booth has made upon it. "Concerning a monſtrous birth, ſays Deylingius, it is "now and then exceedingly doubtful. If it be animated by a rational ſoul, and its principal members, for exam- "ple, the head bear the human form, it ought without "heſitation, to be baptized. But what muſt be done, if "it have the appearance of a double man? It is queried, "whether it ſhould be baptized once only or twice? If "it cannot be accurately and certainly known, whether "two men be corporally united, it is more prudent for "Baptiſm to be conferred upon it but once; but it muſt "be done twice, if it plainly appear that the monſtrous "birth has two ſouls, which may be juſtly ſuppoſed, "when, for inſtance, one body ſleeps, and the other is "awake, one ſmiles and is pleaſed, the other ſheds tears "and is offended. For theſe are marks of a twofold perſon, "though perhaps the feet or the back repreſent only one "individual†. How far our Oppoſers, ſays Mr B., will ap- "prove of the eminent Lutheran ſtarting ſuch a knotty "queſtion, or what they may think of the ſolution which "he has given, I do not know; But in their hypotheſis, "the way of duty in this caſe muſt be very dubious, whether

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* Conf. Lib. iv. c. 4.

† Tom. II. p. 490.

"whether ſuch a birth be the iſſue of believing parents, "or no; becauſe it cannot ſpeak for itſelf, to declare "whether it be two perſons, or only one. If therefore "it be the latter, to baptize it twice, would incur the "charge of Anabaptiſm; and if it be the former, to "baptize it once only, would be to withhold a ſeal of "of the Covenant where it is due, and to imitate the "ſuppoſed cruelty of the Baptiſts towards their off-"ſpring." So far Mr Booth *.

*C.* Catholics are of the ſame opinion in this point as the Lutheran Divine, viz. that every living birth, which has the appearance of a man, ought by all means to be baptized. As to the difficulties ſtarted by Mr B. himſelf, I ſhortly anſwer 1. That whether ſuch a birth be the iſſue of believing parents or no, it matters not in the leaſt. 2. That when it cannot be aſcertained whether a monſtrous birth has two ſouls or one only, the ceremony of Baptiſm muſt be twice performed on it. The firſt time, in regard of that individual whoſe exiſtence is certain, with this abſolute form: *I baptize thee* &c: the ſecond time in regard of that individual whoſe exiſtence is doubtful, with this conditional form: *If thou be a man, I baptize thee* &c. The like precautions muſt be taken, when it appears doubtful, whether a monſtrous or untimely birth be animated or not; or whether a child be alive or dead. In the latter caſe, the form may be: *If thou be alive, I baptize thee* &c. But, though the condition were not expreſſed in the form, there would be no danger of Anabaptiſm, in the caſe mentioned by Mr B.; ſince the ſecond Baptiſm would not fall upon the ſame ſubject as the firſt, but at the worſt upon no ſubject, in caſe there were only one perſon.

*P.* May Baptiſm be given to a perſon, when it is doubtful, whether or not he has been already baptized, as for example to Foundlings?

*C.* We have upon this head the deciſion of Seventy three African Biſhops who, being conſulted concerning ſuch Infants as were redeemed from the hands of the Saracens, paſſed the following decree, in a council held at

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* Part ii. Page 491.

Carthage, in the year 438. "Whenever witneſſes are "not found who can, *with the utmoſt certainty*, and with-"out heſitation, teſtify that ſuch Infants were baptized, "the children not being able themſelves, by reaſon of "their age, to certify any thing concerning the reception "of that Sacrament, it ought to be adminiſtered to them, "without ſcruple, leſt an unſeaſonable apprehenſion ſhould "deprive them of that ſpiritual cleanſing*." In countries where Baptiſm is adminiſtered to every born child, without exception, in conformity both to eccleſiaſtical and civil laws, and the ceremony always performed agreeably to the rules of antiquity, and in preſence of witneſſes, no doubt can reaſonably be entertained, concerning the exiſtence or validity of any perſon's Baptiſm, except only with regard to Foundlings who ought always to be baptized. But in places where a variety of ſects unhappily abound, of which ſome never baptize children at all; others think it unneceſſary, and conſequently may eaſily neglect to do it; others perform the ceremony with the fillip of a wetted finger; others baptize with an undue form of words, or without any form at all, only pronouncing the words of the Commiſſion, previouſly to the application of the water, by way of preaching; others, hold the erroneous principles that any liquid may do inſtead of water, and therefore when water cannot be had, may poſſibly adminiſter this ſacrament with a dubious or falſe matter: in ſuch countries, I ſay, the Rule ſet down by the African Biſhops muſt hold, and Baptiſm be adminiſtered conditionally to every one, who cannot produce a certain and indubitable proof of his having been duly baptized.

*P.* Then you would not make any difficulty to baptize Foundlings, though not offered to Baptiſm by their own parents, and though it cannot be known, whether or not their parents approve of their Baptiſm.

*C.* Hear how St Auguſtin ſpeaks of this caſe, in his letter to Bonifacius. "I would not have you miſtake ſo, "as to think that the bond of guilt, derived from Adam "cannot be broken, unleſs the children be offered, for re-"ceiving

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* V. Conc. Carthag. can. 6.

“ ceiving the grace of Chriſt, by their own parents. For ſo you ſpeak in your letter, that, *as the parents were authors of their puniſhment, so they may alſo, by the faith of their parents, be juſtified.* Whereas you ſee that a great many are offered, not by their parents, but by any other perſons. As Infant-ſlaves are ſometimes offered by their maſters; and ſometimes, when the parents are dead, the Infants are baptized, being offered by any that have it in their power to ſhew this compaſſion to them. And ſometimes Infants, whom their parents have cruelly expoſed, to be brought up by any one that lights on them, are taken up by the holy Virgins, and offered to Baptiſm by thoſe who have no children, nor deſign to have any. And in all this, there is nothing elſe done, than what is written in the Goſpel, when our Saviour aſked, who was neighbour to him, who had been wounded by thieves, and left half-dead in the road; and it was anſwered: *He that ſhewed mercy to him**.”

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* Ad Bonif. Epis. 98. alias. 23.

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# CONVERSATION III.

## *THE EFFICACY OF BAPTISM, AND ITS ADMIRABLE EFFECTS.*

*Proteſtant.* I SHALL now make free to inquire what is your doctrine, concerning the efficacy of Baptiſm, and its effects. If I may judge from ſome hints in our former Converſations, you hold its virtue to be wonderful indeed.

*Catholic.* And ſo it certainly is. Our Saviour tells us himſelf that by Baptiſm we are born again, and become Spirit, and are made capable of entering into the Kingdom of God (a). Which St Paul repeats in other words, when he calls Baptiſm a *Waſhing of regeneration, and renewing of the Spirit* (b). For which reaſon, both he and St Peter affirm, that by Baptiſm we are *ſaved* *. Are not theſe effects moſt ſtupendous and exceeding all that the human underſtanding can conceive? No wonder then if the Holy Fathers have ſo much extolled the excellence and efficacy of this Sacrament. It would be too long to quote all the beautiful paſſages we meet with in their Writings, upon this ſubject. What the eloquent St Chryſoſtom has comprehended in a few words, will be ſufficient to my purpoſe. “ Bleſſed be God, who alone works wonders “ who has created and ordered all things. Behold they “ (baptized perſons) enjoy the ſerenity of freedom, who “ juſt before were held in captivity. They are become “ citizens of the Church, who were in the ſtate of vagabonds and aliens. They are entered into the lot of the “ righteous, who were under the confuſion of ſin. For “ they are not only free, but holy; not only holy, but “ juſtified; not only juſtified, but ſons: not only ſons, but

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(a) John iii. 3, 5, 6. (b) Tit. iii. 5. * Ibid.---1 Pet. iii. 21.

" heirs; not heirs only, but brothers of Chriſt; not only " his brethren, but co-heirs; not co-heirs only, but members of him, not members only, but his temple; and " not his temples only, but organs of his Spirit. You " ſee how many are the benefits of Baptiſm. And yet " ſome imagine that the heavenly Grace conſiſts only in " forgiveneſs of ſins; but I have reckoned up ten advantages of it. For this cauſe we baptize Infants alſo, " though they have not any ſins (of their own) that there " may be ſuperadded to them holineſs, righteouſneſs, " adoption, inheritance, a brotherhood with Chriſt, and " that they may be made members of him *."

## Misrepresentation *of the* Catholic Doctrine *on this head.* Equivocal *and* contradictory *language of* PRESBYTERIANS.

*P.* I DO not queſtion any of thoſe admirable effects of Baptiſm; they are indeed all ſummed up in the few words of our Lord to Nicodemus; but my difficulty is to know in what manner theſe effects are produced. If we give credit to the Authors of the Shorter Catechiſm explained, you Catholics " maintain that the Sacraments " have a virtue or power in themſelves to confer grace— " that they are the true proper and immediate cauſes of " grace; and that the efficacy of them flows from the Sacramental action of receiving the external elements †."

*C.* No; we believe that Chriſt alone by his death and the operation of his Spirit is the true, proper and immediate cauſe of grace. *Grace and truth came by Jeſus Chriſt —of his fullneſs we have all received* (a). The Sacraments are only the *instruments* or *instrumental cauſes* of this grace, for the conveying of it to our Souls. But obſerve here how little confiſtent the Statements of our Accuſers are. On the one hand they tell you: *The Papiſts maintain that the efficacy of the Sacraments depends upon the intention of the Priest* *; on the other: *The Papists affirm, that the efficacy of them flows from the Sacramental action of receiving the external element* †; and in a third place they make us ſay that the Sacraments *have an innate virtue in themſelves* ‡. So that, if you join theſe three aſſertions, the Papiſts are accuſed of placing the efficacy of the Sacraments, in the *outward rite*, and in *the Priest* who adminiſters it, and in *the action* of the perſon who *receives* it.

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* Cited by St. Augustin Lib. I. contra. Julian.

† Q 91. q. 3.

(a) John i. 16.

*P.* Do you not believe that the exterior rite of the Sacraments has in itſelf an *innate* or *intrinſic* virtue to confer grace and ſalvation? It ſeems it is in oppoſition to this doctrine of yours, that Preſbyterian Divines declare, that if "the Sacraments become effectual means of Salvation," it is "not by any power in themſelves, but only by the "working of the Holy Ghoſt, and the bleſſing of Chriſt, "by whom they are inſtituted ||;" or as it is worded in their *Confeſſion*, that "their efficacy depends upon the "work of the Spirit, and the word of inſtitution §."

*C.* Be aſſured, that Catholics are not ſo ſtupid as to imagine, that there is an *innate* or *intrinſic* virtue in water, to waſh the ſoul of a child, and to impart unto it the grace of regeneration. We know and believe, as well as Preſbyterians, that theſe Spiritual effects depend entirely upon *the work of the Spirit, and the word of Institution.*

*P.* Then I do not ſee in what your doctrine differs from that of thoſe gentlemen, and of the reſt of the Reformers.

*C.* There would be no difference at all, in this point, between their doctrine and ours, if they would but abide by the words of their *Catechiſms*, and take them in their obvious, and natural ſenſe. But in this, as in many other points they are inconſiſtent with themſelves, and whilſt they retain the language of our Church, they reject her doctrine, to aſſert their own novelties.

*P.*

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[*] Ibid. Q. 91. q. 5. † Q. 3. ‡ Q. 4.

|| Larg. Cat. Q. 161. § Ch. xxvii. No. 3.

*P.* I wiſh to be informed of their inconſiſtencies, on this head.

*C.* In their *Larger Catechiſm,* they ſay: "The duty of "improving our Baptiſm is to be performed—by ſerious "and thankful conſideration of the nature of it, and of "the ends for which Chriſt inſtituted it, the privileges "and benefits *conferred* and ſealed *thereby* *." &c. And in their *Shorter Catechiſm:* "A Sacrament is an Holy "Ordinance inſtituted by Chriſt, wherein *by ſenſible ſigns,* "Chriſt, and the benefit of the new Covenant, are repre- "ſented, ſealed and *applied* to believers †." Now to ſay that the benefits of the New Law are *conferred by Baptiſm* that they are *applied to us by ſenſible signs,* are expreſſions truly Catholic.

*P.* But what makes you think that thoſe Divines, do not uſe thoſe expreſſions, according to their plain, and obvious meaning?

*C.* Becauſe in the explication they themſelves give of thoſe expreſſions, they tell us, that "*Nothing but true* "*faith can* diſcern and *apply* the Spiritual grace, which "is repreſented and exhibited by ſenſible ſigns in the "Sacrament ‡." And that "Sacraments have no more "efficacy of themſelves to *confer* any ſaving benefit, than "the rainbow of itſelf has to prevent a deluge ||." Therefore it is *faith,* and not the *Sacrament,* which in their doctrine *confers* and *applies* divine grace: the Sacrament has no other effect than to *repreſent* and *exhibit* it to the faith of believers, and it is in this alone, their efficacy conſiſts. At any rate there is a glaring contradiction in aſſerting "that the benefits of the New Covenant *are applied* to "us in the Sacraments *by ſenſible signs;* and yet that "*nothing but true faith can apply them*"

*P.* When the Preſbyterians teach, that the Sacraments can have no more efficacy, *of themſelves,* to confer any ſaving benefit, than the rainbow, *of itſelf,* has to prevent a deluge, their meaning is that neither the Sacraments nor the rainbow, independently of their Inſtitution, can repreſent or exhibit any thing; and that, by their inſtitution, both the Sacraments and the rainbow become efficacious in the ſame manner, viz. in *repreſenting* and *exhibiting* the benefits of which they are the reſpective ſigns.

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* Q. 167. † Q. 92 ‡ Q. 92, Page. 25. || Ib. Q. 91. q. 2.

*C.* This is juſt what I ſay. In the doctrine of the Preſbyterians, the ſacraments, have no real efficacy; they *apply* nothing, they *confer* nothing, but merely *exhibit* and *repreſent* what is *conferred*, and *applied* by faith. For the rainbow, to which they aſſimilate the ſacraments, hath certainly no other efficacy than that of putting us in mind of the promiſe of Almighty God. It would be ridiculous to ſay, that it is the rainbow which, by virtue of its inſtitution, applies to and confers on mankind the bleſſings of Noah's covenant; that it is by it we are *efficaciouſly* or even *instrumentally* preſerved from a flood. When therefore thoſe gentlemen, after having uſed this compariſon of the rainbow, come and tell us, that the Sacraments are *efficacious means of ſalvation*, that they *confer* grace, that they *apply* to our ſouls the bleſſings of the New Covenant, have I not good reaſon to ſay that they uſe theſe expreſſions equivocally, and that under the language of orthodoxy, they conceal the Venom of their novelties.

## BAPTISM *not only* EXHIBITS, *but* CONFERS *and* APPLIES *the blessings of the New Law.*

*P.* CAN you prove from ſcripture, that Baptiſm has any other effect, than to *repreſent* and *exhibit* to believers, the benefits of the Covenant, viz. juſtification, ſanctification, regeneration and adoption?

*C.* Scripture never confines the efficacy and virtue of Baptiſm, to the exhibition of thoſe benefits, but declares they are conferred by it. *Except a man be born again of water, and the holy Ghoſt.* Here it is not ſaid that regeneration is merely *exhibited* by water, but it is aſcribed to it and to the Holy Ghoſt; to the Holy Ghoſt as to its true operating *cauſe*; and to the water, as to the *instrument* of his operation.—When St Peter exhorted the Jews to Baptiſm, he did not ſay to them; *be baptized*, that by Baptiſm the remiſſion of your ſins may be *exhibited* to you; but be baptized *unto* or *for the remiſſion of ſins* (a). Neither did he ſpeak of exciting their faith by Baptiſm; it was by his preaching, that their faith had been previouſly excited; and then Baptiſm followed as the fruit of their faith.—*Ariſe* ſaid Ananias to Saul, *and be baptized, and waſh away thy ſins.* He did not ſay; and let the remiſſion of thy ſins be *exhibited* to thy faith, but *waſh* them *away* (b). *Christ*, ſays St Paul, *loved the Church, and gave himself for it. that he might sanctify and cleanse it with* or *by the washing of water* (c). *He saved us by the waſhing of regeneration* (d). *Baptism*, ſays St Peter, *does alſo ſave us.* Here again Baptiſm is not ſaid to *exhibit* and *repreſent* ſanctification and ſalvation, but to *ſanctify* and *ſave.* It is remarkable that in the Inſtruction which Preſbyterian Miniſters are directed to deliver to their people, previouſly to the adminiſtration of Baptiſm in order to inform them what they ought to believe, touching the *institution*, *nature*, *uſe* and *ends* of this ſacrament *; all theſe ſcriptural expreſſions: *Baptiſm is given for the remiſſion of ſins;* Baptiſm *ſanctifies*, *cleanſes*, *ſaves*, have been induſtriouſly omitted; and others ſubſtituted in their place, which are no where to be met with in ſcripture, as: Baptiſm is a *Seal of the remission of sins,—Water signifies the sanctifying virtue of the Spirit;* Baptiſm *ſignifies the cleanſing of ſin.* But what other reaſon can we aſſign for ſo ſcandalous a ſubſtitution than this, that having once laid aſide the doctrine of Scripture, concerning the efficacy of Baptiſm, to embrace the new-fangled ſyſtem of Calvin, they have alſo been forced to renounce the inſpired language of Scripture, to adopt the Jargon of that Innovator.

*P.* May not theſe ſcriptural phraſes: Baptiſm *ſanctifies*, *cleanſes* and *ſaves*, be underſtood in a figurative ſenſe; and the effects, which divine grace produces in our ſouls by means of faith, be aſcribed to the ſign of this grace?

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(a) Acts ii. 38. (b) Acts xxii. 16.

(c) Eph. v. 23. (d) Tit. iii. 5. * Directory.

*C.* Except this ſign be alſo the *instrument* of divine grace, in producing theſe effects, they cannot be aſcribed to it. A victorious general, who ſuſpends his ſword on a triumphal arch, in ſign of his victory, may well ſay, that this ſword has routed the enemy, and ſaved his country; becauſe it has really been an *instrument* in his hand, for the performance of theſe atchievements; but if it were any other than the very ſword which he uſed in battle, though it might ſerve in the trophy, as a ſign of his victory, yet nobody could ſay: *this ſword has routed the enemy, and ſaved the country.* For the ſame reaſon, though the rainbow be given us by Almighty God, as a ſign of his mercy towards us, and a token of his promiſe, that the world ſhall never be drowned again by a flood, yet it can never be ſaid, that the rainbow prevents a new flood, or *ſaves us* from it; becauſe it is a mere ſign, and no *instrument* in the hands of God, in producing that effect. Were then Baptiſm a mere *exhibition* of the covenanted bleſſings, and not alſo the *instrument* of God, in conferring them upon our ſouls, the ſacred penmen, would never have uſed theſe expreſſions: Baptiſm *cleanſes ſanctifies* and *ſaves us.*

*P.* You believe then, that the ſacraments produce their effects in our ſouls, independently of faith.

*C.* We believe that adult perſons can not be juſtified in Baptiſm, without faith and repentance: yet it is not faith which applies to them the ſacramental grace, but Chriſt himſelf, *by means* of the Sacrament. Faith is only a *disposition*, like repentance, which removes the obſtacles that may exiſt on the part of the receiver, but can give no efficacy to Baptiſm, which borrows all its energy and virtue from the inſtitution alone; as clearly appears in the caſe of Infants, who are *cleanſed, ſanctified*, and *ſaved* by Baptiſm, without any faith

*P.* But if faith be ſo neceſſarily connected with the effect of Baptiſm in adult receivers, that they are ſanctified when they receive it with faith, and without faith they are not ſanctified, does it not follow thas it is faith itſelf which applies the grace, which by the inſtitution is annexed to the ſacrament?

*C.* No; it only follows, that faith, as well as repentance, removes the obſtacle, which would hinder the ſacrament from having its effect. I ſhall illuſtrate this by a compariſon. The ſun ſhines, and offers his beneficent light to every living creature; yet it depends on you, either to receive the light, by opening your eyes, or to remain in darkneſs, by ſhutting them. But will you on that account ſay, that it is the opening of your eyes, which gives the ſun its efficacy, and *applies* the light to your organs? No; it only removes the obſtacle, and the obſtacle being removed, then the ſun exerciſes its power on your eyes. It is the ſame with regard to Baptiſm. Faith in an adult ſinner is like the opening of his eyes to the divine light; this previous *diſpoſition* removes the obſtacle to the grace of Baptiſm, but it gives it no efficacy. Beſides, as I have juſt obſerved, if the efficacy of Baptiſm were confined to exhibiting the bleſſings of the covenant to believers, and exciting their faith it would be a vain ceremony, in regard of Infants, ſince it cannot exhibit and repreſent any thing to them, nor excite any faith in them, and in that caſe, to baptize them would be as ridiculous, as to ſhew them the rainbow. Luther was much puzzled with this difficulty, but rather than give up his favourite opinion, that the ſacraments borrow their efficacy from the faith of the receiver, he choſe to affirm, in ſpite of common ſenſe, that Infants had actual faith at the time of their Baptiſm.

*P.* Preſbyterians do not ſay, that children have *actual faith*, but that they have *the ſpirit of faith*. "Having "*the ſpirit of faith* in them, ſays Mr Boſton, Baptiſm "has its effects on them." And the authors of the *Aſſembly's Shorter Catechism explained*, in anſwer to this queſtion: "How can Infants be baptized, when they are "incapable of making a profeſſion of their faith?" ſay, that "an *explicit* or *formal* profeſſion of faith is not re"quired from them*:" thus inſinuating, it ſeems, that children have ſome ſort of faith, though not *explicit* and *formal*. And a few lines after, they ſhew that "Infants "are capable of the bleſſings ſignified by Baptiſm, be"cauſe ſome of them (They mean St John) have been "filled with the Holy Ghoſt, even from their mother's "womb." Luke 1. 15. *.

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* Q. 95. q. 35.

*C.* I anſwer 1. That though Infants had *the ſpirit of faith* abiding in them, previouſly to their Baptiſm, it could give no efficacy to their Baptiſm, if Baptiſm has no other effect than to *exhibit* the bleſſings of the Covenant. For whatever may be this *ſpirit of faith*, it cannot be a *diſcerning faith*, ſince Infants can *diſcern* nothing. But a *diſcerning faith* is neceſſary in the doctrine of Preſbyterians, that the exhibition of the covenant-bleſſings may have its effect: for if you *diſcern* nothing, nothing can be exhibited to you. 2. This opinion, that Infants, previouſly to their Baptiſm, have the Spirit of God abiding in them, is antiſcriptural, as I have ſhewn you, when we ſpoke of the ſyſtem of hereditary holineſs, of which this opinion is but a conſequence.

*P.* Mr Doddridge has found a different method of ſolving this difficulty. Seeing that Infants were incapable of reaping any benefit from the *exhibition* of Covenant-bleſſings, he has pretended that it was perhaps for their parents more than for themſelves, that their Baptiſm had been inſtituted. "Baptiſm, ſays he, may "be, on many accounts, both uſeful and comfortable to "the parents, for whoſe ſake it might perhaps be *chiefly* "ordained †."

*C.* You ſee to what extremities Preſbyterians are driven, when they ſeek to reconcile the practice of Infant-Baptiſm, with the doctrine, that "nothing but a true "faith can *diſcern* and apply the bleſſings of the Cove"nant, in this ordinance." Some ſeek for that faith in the Infants themſelves; but it is evident that Infants cannot *diſcern* thoſe bleſſings, nor have any faith in them. Others therefore ſeek for that faith in the parents; and of courſe are obliged to ſay, that it is for their ſake, rather than for the children themſelves, Baptiſm has *per-*

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† Quest. 36.

† Prop. cliv. sect. [illegible]

*haps* been inſtituted. In fact, if Baptiſm conſiſts eſſentially and ſolely in an *exhibition* of the covenant-bleſſings; as in that caſe a *diſcerning faith* is abſolutely required, on the part of the receiver, it is evident, that the parents, and any believer preſent at the adminiſtration, reap more benefit from it, than the Infant itſelf on which the ceremony is performed. But what can be more abſurd than to imagine, that children are baptized for the ſake of their parents; and in general that a ſacrament has been inſtituted for the ſpiritual profit of thoſe who are preſent at the adminiſtration even more than for the perſon himſelf to whom it is adminiſtered.

*P.* But how do you explain yourſelf the efficacy of Baptiſm, in regard of Infants, if they have neither *actual faith*, nor *the ſpirit of faith*, to convey and apply the Covenant-bleſſings to their ſouls? Can a little water, and the ſound of a few words bear any proportion with thoſe admirable effects, you aſcribe to this ordinance.

*C.* No: they bear no *natural* proportion with thoſe ſpiritual effects. But we do not pretend that thoſe effects are produced *naturally* or by the exterior rite only; but by the Spirit of God who works in the mean time, and makes the exterior rite the inſtrument of his operation. For it is not *of water* only we were born again, but *of water and of the Holy Ghoſt*. Did not Almighty God make Moſes's rod the inſtrument of his moſt ſtupendous miracles, though between that rod and the wonders wrought by it, there was no natural proportion. *Thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns*(a). Were not the ſick healed by the *handkerchiefs* or *aprons* of Paul(b)? and even by *the ſhadow of Peter* (c)? Did not Chriſt uſe this ſame element of *water*, as an inſtrument, for opening the eyes of the blind man? *Go, waſh in the pool of Siloam,* —— *I went and waſhed, and I received ſight* (d).

*P.* Did the ancient Fathers aſcribe the ſame virtue and efficacy to Baptiſm, as you do?

C.

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(a) Ex. iv. 17.
(b) Acts xix. 12
(c) Ver. 15.
(d) Jo. ix. 7. 11.

C. They all repreſent it, not as a mere *ſign*, but as the *instrument* of our Juſtification, Sanctification, and Adoption. “ We went down into the water, ſays St Barnabas, “ full of ſins and corruption; and we came up, full of “ ſpiritual fruits*. Before man receives the name of “ the ſon of God, ſays Hermas, (that is, before he is called and made a *Chriſtian*) he is liable to death; but as “ ſoon as he receives that ſeal, he is delivered from death, “ and enters into life. Now this ſeal, is the water, into “ which men go down liable to death; and out of which “ they come up aſſigned to life †.” This ſudden and inſtantaneous effect, which theſe two apoſtolic men attribute to Baptiſm, is an evident proof that they conſidered it as the *inſtrument*, and not as the *type* only, of our ſanctification. St Juſtin ſays expreſly, that “ We receive the remiſſion of our former ſins *in the water* of “ Baptiſm ‡.” Tertullian teaches, that “ by the Sacrament of Water. we are waſhed from the ſins of our “ former blindneſs, and made free unto life everlaſting; “ and that *we were born in water* ||.” And he adds theſe remarkable words: “ Nothing contributes ſo much “ to harden the hearts of men, as that ſimplicity of the “ divine works, which appears in the action, when compared to the magnificence of the effect which is promiſed; ſo that when with ſo much ſimplicity, without “ pomp, without apparel, without expence, a man is let “ down into water, and waſhed with a few words, and “ they ſee him coming up, not much cleaner, or equally “ defiled as to the body, they think it incredible he could “ have obtained immortality—O Wretched incredulity, “ which denies to God his moſt characteriſtic attributes, “ viz. *ſimplicity*, and *omnipotence!* What then, ſay they, “ is it not amazing, that death ſhould be aboliſhed by a “ waſhing? Truly it is; but for this very reaſon, it “ ſhould be the more eaſily believed.—For how could “ the divine works beſpeak their author, if they did not “ exceed our admiration?—We Chriſtians alſo admire “ them, but becauſe we believe them. Infidels ſtand amazed

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* Epiſt. ch. xi.

† Lib. iii. c. 16.

‡ Apol. 1.

|| De Bapt. c. 1.

" mazed, but believe not. They wonder both at the ſimplicity of the action, as though it were deſtitute of virtue; and at the magnificence of the effect, as if it were impoſſible. But though it were ſo, yet both are made credible by the divine oracles, which proclaim that *God has choſen the fooliſh things of the world to confound its wiſdom*, and that *the things which are impoſſible with men, are poſſible with God*, For if God is both *wiſe* and *powerful*, it was with great reaſon he has inſtituted thoſe very things, which are the moſt oppoſite to his *wiſdom* and *power*, viz. *fooliſhneſs* itſelf, and *impoſſibility* itſelf, to be the ground or inſtrument of his operation *." Then he adds that " however fooliſh and impoſſible it may ſeem, that we ſhould be renewed by water, yet he will undertake to explain, why this element has been preferred before any other, for an office of ſo great excellency †." And in the courſe of his Treatiſe, he ſhews by many inſtances how Almighty God has, from the beginning of the world, choſen *Water*, to be inſtrumental in the performing of his moſt ſtupendous works. Hence you may judge how far Tertullian was from confining the virtue of this ordinance to a mere *exhibition* of the benefits of grace, ſince he could account for its admirable and wonderful efficacy, no other way, than by having recourſe to God's *omnipotence*, to which nothing is impoſſible. St Cyprian ſpeaking of his own Baptiſm ſays, that " the ſins of his former life have been waſhed off, by the help of the *regenerating water* ‡: and calls it throughout his works, " *the water of life everlasting*——the *life-giving Laver*——the Laver of *ſalutary water*, the *death of ſin*, the *life of virtues*—— in which our ſins were remitted, and the devil overcome, by which we were ſanctified and reformed into the new man and born to God &c." Theſe expreſſions and the like are very frequent in all ancient Fathers, whoſe teſtimonies it would be too tedious to quote. But what Euſebius, the celebrated hiſtorian of the church, ſays on this ſubject, ſpeaking of the Baptiſm of Conſtantine: and what this Emperor ſaid himſelf on the ſame occaſion, is too remarkable to be omitted. When the Emperor perceived he was drawing near his end, ſays Euſebius, "he thought the time was then come, " when at laſt he was to expiate all the ſins of his former " life, believing that whatſoever he had committed " through human frailty, would be waſhed off *by the virtue* of the myſtical words and the truly ſalutary Laver *." And being now removed to the ſuburb of Nicomedia, he thus addreſſed the Biſhops: " Now is the " hour come when I ſhall receive the ſeal which confers " immortality, when I ſhall partake of the ſalutary ſeal†." And the ceremony being over, after he had ended his prayer, he ſaid to all that were preſent, that " now he " found himſelf truly happy, that now he had been made " worthy of eternal life, that now he believed he had been " made partaker of the divine light; and how wretched " and miſerable are thoſe, ſaid he, who deprive them" ſelves of ſuch great goods‡." Such was the language of antiquity very different from that of our modern Reformers.

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* C. 2.

† C. 3.

‡ Epist. to Donat.

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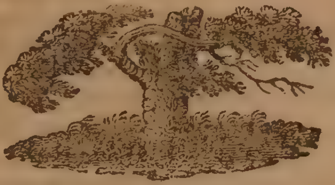
[*] Life of Const. B. IV. ch. 61.

[†] Ch. 62.

[‡] Ch. 63.



# CONVERSATION IV.

## *PRESBYTERIAN DOCTRINE OF THE* SACRAMENTAL SEALS *EXPLODED.*

*Proteſtant.* NOW I ſee the falſity of the Preſbyterian doctrine, in confining the efficacy of Baptiſm to a mere exhibition of the Covenant-bleſſings. But if in this reſpect, they give too little to the virtue of this Sacrament, in another they extoll it beyond what any of your divines has ever done, by the ſingular and wonderful effects they attribute to it.

*Catholic.* What are theſe effects they aſcribe to Baptiſm, which are denied by Catholics?

*P.* They ſay 1. That "Baptiſm is deſigned *to make* "*our faith ſtronger**." 2. "That it ſeals and ratifies "the right to Covenant-bleſſings, which perſons have "from the promiſe, ſo *infallibly*, that they ſhall *certainly* "be put in poſſeſſion of them†." 3. And among the bleſſings that are *infallibly* ſealed in Baptiſm, they reckon "the forgiveneſs of all ſins, *paſt*, *preſent*, and *to come*‡." Now you cannot deny, that ſuch effects imply a high degree of excellence and efficacy in this ordinance.

*C.* Though it were true, that Baptiſm produces thoſe wonderful effects, it would not be the more efficacious on that account, in the ſyſtem of Preſbyterians; ſince they pretend that it produces them, as the rain-bow does our deliverance from a flood, merely by putting us in mind, that Almighty God has promiſed them to believers. But I maintain that Baptiſm has never been deſigned by our Lord, to produce the effects you have juſt mentioned;

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* Ibid. Q. 94. q. 47.

† Ib. q. 48.

‡ Q. 33. q. 19.

and that the doctrine which aſcribes ſuch effects to this ordinance is not only falſe, but may be dangerous in many reſpects.

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## BAPTISM *is not intended to* Confirm *our* Faith.

*P.* WHAT! will you not allow that "Baptiſm is deſigned to make our faith ſtronger?"

*C.* No; our Faith does not depend upon any Sacrament, but upon the Word of God. How do we know that there are Sacraments, and what bleſſings Chriſt has annexed to them, but from the word of God? If I do not believe his word, neither ſhall I believe the ſacraments: If I believe it, I want nothing elſe to confirm my Faith. It muſt ſuffice to a true believer to know that Almighty God has ſpoken, in order to believe him. *I know whom I have believed* (a). *Heaven and earth ſhall paſs away but my* Word *ſhall not paſs away*(b).

*P.* "Though the word of God, ſays Mr Boſton, be "firmer than heaven and earth, he remembers our frame, "that we are guilty, and therefore *fearful* and *ſuſpicious* "creatures; and for our eaſe *that we may the better truſt* "*him*, has appointed Seals of his benefits promiſed in his "Covenant*."

*C.* But is it not ſtrange that believers ſhould be *fearful* and what is far worſe, *ſuſpicious*, in regard of God's promiſes; and that they ſhould want ſome exterior pledge, beſides his infallible word, the better to truſt Him! Did any believers of that deſcription apply to our Prieſts for Baptiſm, they would never receive it at their hands. Adult perſons are not to be admitted to Baptiſm, untill they truly *believe*; and this they cannot be ſaid to do, as long as they do not truſt in God, upon his only word.

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(a) 2 Tim. i. 12. (b) Mat. xxiv. 35. * *Divinity* Part. iii. p. 288.

For the loweſt degree of true faith excludes all *fearfulneſs* and *ſuſpicion*, in regard of the fulfilling of his promiſes; Where the leaſt fear remains, there is not a true faith.

*P*. I allow that "the word, being of divine and infal-"lible authority, needs no confirmation without itſelf; "but the Sacraments are neceſſary, on our own account, "for helping our infirmity, and confirming and ſtrength-"ening our faith *."

*C*. But if the word needs no confirmation without, that is, independent of itſelf, becauſe it is of infallible authority, why ſhould our faith need any confirmation independent of the word? It is the word itſelf, which is the motive and ground of our faith: therefore to ſeek for a confirmation of our faith independently of the word, is in reality to ſeek for a confirmation of the word itſelf; ſince we ſhow thereby that we do not account it a ſufficient ground, for our faith, but want ſomething elſe, *the better to truſt God*. But as I have already obſerved, our faith can not receive any additional help from the ſacraments. Our faith in the ſacraments may be confirmed by the Word, but not our faith in the Word by the ſacraments. Accordingly if any one doubts of the efficacy of Baptiſm, we refer him to the Word which aſcribes ſanctification and ſalvation to that ordinance. But if the word itſelf be the object of his doubts, it would be ridiculous to invite him to receive Baptiſm in order to put an end to his doubts and confirm his faith. Suppoſe for example that a Miſſionary intruſted with the inſtruction of an Indian, ſhould addreſs him in the following words. "Friend, I ſee that your faith is yet "but weak, that *you do not truſt* in God perfectly, nor "depend wholly upon his promiſes; and that his word, "though you allow it to be of infallible authority, has "not yet removed all your *ſuſpicions* and *fears*; but "come, here is a help for your weakneſs: I will bap-"tize you with water; and Baptiſm, being a ſeal of his "promiſes on which you refuſe to truſt, will confirm "your tottering faith and remove all your doubts."

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* Ibid. Q. 92. q. 30.

Pray, would not this language appear to you both impious, and abſurd?

## BAPTISM *is not intended to* seal *the Covenant-blessings.*

*P.* AT leaſt you will allow, that Baptiſm was inſtituted to ſeal and ratify our right to the Covenant-bleſſings.

*C.* I have already obſerved, more than once, that we have no right to the bleſſings of Almighty God previouſly to Baptiſm. All men come into this world, *children of wrath*, and remain in that ſtate of condemnation, and excluſion from heaven, till by Baptiſm they be *born again*, and become God's children and heirs. Beſides this doctrine of the ſacramental ſeals, as it is underſtood by the diſciples of Calvin, can not be defended without ſuppoſing that the bleſſings of the Covenant are ſealed by Baptiſm, not only to thoſe that are in the Covenant, but even to others who are not in it; which is in other words to ſay, that God may ſeal the bleſſings of the Covenant to perſons, to whom he has at the ſame time expreſsly decreed never to give any ſhare of it.

*P.* This can not ſurely be a Proteſtant doctrine. For it would be making God a liar and falſe witneſs, a blaſphemy that could not enter into the mind of Chriſtians. I can ſay at leaſt for my own part, that I never heard any Preſbyterians aſſert, that the bleſſings of the Covenant were ever ſealed to any perſons who were not in it.

*C.* It is true, they do not ſay that the Covenant-bleſſings are ſealed to ſuch perſons efficaciouſly, or that the ſeals are effectual in their regard. But they ſay that the ſeals are applied to the uncovenanted ſinners, and yet have no effect in their regard.

*P.* Do they truly believe that the ſeals are applied to thoſe that are not in the Covenant?

*C.* They muſt allow that many uncovenanted ſinners, like Simon Magus, receive the outward rite of Baptiſm. Now, in their doctrine, the outward rite itſelf is the *ſeal.* Accordingly they ſay, that uncovenanted ſinners profane the divine ſeals, which could never be the caſe, if the ſeal was not the outward rite itſelf, ſince the outward rite is all the uncovenanted ſinners can receive. "The Unconverted, ſays Mr Boſton, *profane the ſeals* of "heaven, by ſetting them to a blank where there is no "covenant." Beſides by the *ſeal* they cannot underſtand the inward part of the Sacrament, that is, the ſpiritual bleſſings conferred by it, ſince it is theſe very bleſſings that are ſealed; and it would be abſurd to confound the thing that is ſealed, with the ſeal itſelf. It is obvious then that the ſeals of the covenant, being the outward rite of the Sacrament, are in the doctrine of Preſbyterians, applied to many that are not in the Covenant; and conſequently Almighty God is made to teſtify to uncovenanted ſinners, that they ſhall be infallibly juſtified, ſanctified, and ſaved, though he has decreed they ſhall never be ſo. Now ſuppoſe that an earthly Prince, after having publiſhed through all his dominions, that his intention is to grant an annuity of a thouſand pounds to a certain number of his ſubjects, under his royal ſeal, ſhould deliver to you a folded paper, and ſeal it with the ſame ſeal he has inſtituted, for the confirmation of that favour: what would be your opinion of this Prince's ſincerity and juſtice, if, upon opening the ſaid inſtrument, you ſhould find it to be a *blank?* The Preſbyterian doctrine makes the caſe perfectly ſimilar between Almighty God and all uncovenanted ſinners.

*P.* It is the uncovenanted ſinner himſelf, ſays Mr Boſton, who ſets the ſeals to a blank, and not Almighty God, as you ſuppoſe.

*C.* Mr B. ſays ſo; but it can not be the perſon who receives the Sacrament, that ſets the ſeal. It is evidently God himſelf, to whom alone it belongs to confirm his own promiſes, who according to the doctrine of Preſbyterians, de-

declares to all who receive the Sacrament, that their ſins are forgiven, or at leaſt ſhall infallibly be forgiven them; and that their right to all the Covenant-bleſſings, is actually confirmed, ſealed and ſecured to them. Melancthon explaining the nature of Baptiſm, introduces the Miniſter of this ordinance ſpeaking in the following manner: "By divine authority, and as the Vicar of "Chriſt, I do baptize thee, that is, I teſtify, by this "ſign that thy ſins are waſhed off, and thou art recon"ciled to the true God." &c.

*P.* May we not ſay then it is the miniſter who, by miſtake, ſets the ſeal to a blank, and not Almighty God himſelf who knows the heart, and does not ratify what is done by the miniſter, in regard of an uncovenanted ſinner?

*C.* This is juſt what I ſay. In the Preſbyterian doctrine, Almighty God does not *ratify* what is ſealed to an uncovenanted ſinner, the ſeal is ineffectual. Yet the ſeal is ſet, and it is God himſelf ſets it. For whatever the miniſter of a Sacrament does, even outwardly, he does it in Chriſt's name, or Chriſt himſelf does it by his hand. It is Chriſt who baptizeth, when his diſciples baptize (a.) *We are Ambaſſadors for Chriſt*, ſays St Paul, *as though God did beſeech you by us* (b). In fact what could the miniſter pretend, by ſetting a ſeal to God's Covenant, were it not God himſelf who ſets it by his hand? Can man confirm God's promiſes? and can you rely upon thoſe promiſes, and truſt God the better, becauſe they are confirmed and ſealed to you by his Miniſter and not by Him? It is clear then, that if the Sacrament is a ſeal of the covenant bleſſings, it muſt be God himſelf who ſets it; and who, in the caſe of all uncovenanted ſinners ſets it to a blank.

*P.* Bucer ſought to evade this difficulty by ſaying, that the miniſters have no intention of ſealing the bleſſings of the Covenant, except to thoſe to whom they really belonged.

*C.* If Bucer meant that the miniſters do not intend, that the ſealing of thoſe bleſſings ſhould be *effectual*, except in regard

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(a) John iv. 1, 2.　(b) II Cor. v. 20.

regard of thoſe who are in the covenant, I allow that; but yet it is true they perform the outward ceremony, in regard of ſome who are not in the covenant; and I have ſhewn you that it is the outward ceremony itſelf which is the ſeal; conſequently they apply the ſeal, with an intention that it ſhould ſeal nothing. If Bucer meant, that the Miniſters do not intend to perform the outward ceremony, when they perform it, nor to ſet the ſeal, when they ſet it, it is an abſurdity, I ſuppoſe, peculiar to himſelf, and which never came into the head of any other.

## *Catholic Doctrine of the* Sacramental Seals.

*P.* PRAY what is you doctrine upon this head? Do you not teach alſo, that all who are baptized receive an aſſurance that their ſins are forgiven; and yet you believe they are not forgiven to all, which is exactly the ſame, as what you condemn in Preſbyterians.

*C.* No: Our doctrine upon this head is quite different from theirs. 1. We ſay that no man in the world is excluded from the benefits of Baptiſm; becauſe Chriſt having died for all men without exception, the Sacraments which he has inſtituted, for an application of the merits of his death, have their effect in regard of all, when they themſelves oppoſe no obſtacle to their efficacy. We ſay then, that previouſly to Baptiſm, no man is in the Covenant of grace, but by Baptiſm all men may come into it, and be ſaved Therefore when our Prieſts adminiſter Baptiſm to any perſon, they are certain that this particular individual has been redeemed by Chriſt, and that the Sacrament of Baptiſm has been inſtituted for him; ſo that they may aſſure him *in particular*, that he will actually receive the bleſſings annexed to this ordinance if he be truly penitent. Preſbyterians teach on the contrary that Chriſt neither died, nor inſtituted Baptiſm for all men, but for ſuch only as are previouſly in the Covenant; yet they adminiſter it to any man who aſks for it, if he but outwardly profeſs the Preſbyterian Religion. It is therefore indubitable that, in many caſes, they uſe the divine ſeals, in regard of perſons, for whom they were not inſtituted, and to whom Chriſt has never made any promiſe of pardon. From this difference of doctrine it follows 2. That there is no deception, on the part of our Prieſts in regard of any ſinner, even the moſt impenitent, when they aſſure them that, if they repent, their ſins ſhall be forgiven; whereas, the abſolute and unconditional aſſurance of pardon, which Preſbyterian Miniſters give to all ſinners, is neceſſarily falſe and deceitful, in their ſyſtem, with reſpect to many, ſince they believe that there are many, to whom they give that aſſurance, for whom Chriſt did not die, and who cannot poſſibly repent and be ſaved: and yet they give them that aſſurance in the name of Almighty God, and under his ſeal. 3. The difference of our doctrines on this head is particularly ſtriking in the caſe of Infants. Catholics teach that all Infants are moſt certainly juſtified by Baptiſm, let them be born of faithful parents or of infidels, Jews, Mahometans, Heathens; and that every child, without exception, who dies after Baptiſm, before the uſe of reaſon, is infallibly ſaved; becauſe they oppoſe no obſtacle; and conſequently this Sacrament which is inſtituted for every individual of mankind, never fails of its effect in their regard. And ſo would it be in regard of all adult ſinners, did they *receive the Kingdom of God as Children*; which ſhews how ſincere, on the part of God, is the aſſurance of pardon given to all ſinners in Baptiſm. But Preſbyterians believe, that the children of the righteous only, or at the moſt, ſuch as are included in the decree of election, have the bleſſings of the Covenant applied and effectually ſealed to them; to all other Infants, it is a ſeal ſet to a blank, and if they die under age, though free from any perſonal offence; they are doomed to infallible and eternal damnation in Hell fire. In ſhort, 4. The Preſbyterian ſyſtem aſſimilates Almighty God to an inſulting tyrant who ſays to a poor beggar: "here is an alms for "thee, ſtretch forth thy hand," yet puts nothing in it:

Whereas in our doctrine, God is, in regard of impenitent ſinners like a generous Prince, who ſays to a poor perſon whom he ſees in want, "here I give you an alms," whilſt the wretch withdraws his hand, and lets the alms fall to the ground.

*P.* At leaſt, with reſpect to thoſe who receive Baptiſm with fruit, may we not ſay that the benefits of the New Covenant are *ſealed* and *confirmed* to them.

*C.* Not in the ſenſe it is underſtood by Preſbyterians. It may be ſaid indeed, that the general redemption, which our Lord purchaſed upon the croſs for all mankind, is by means of Baptiſm *applied* in particular, to each individual, who puts no obſtacle to the efficacy of this ordinance, and if you chuſe to call this application of the merits of Chriſt, a *ſealing* of the general redemption to our ſouls in particular, as our Divines commonly call it, you may. But Catholics never imagine that, previouſly to Juſtification, and when we are yet in our natural ſtate, we can be included in the Covenant of grace, or have the leaſt right to Juſtification, regeneration and ſanctification. They never imagine, that Baptiſm is nothing but a ſealing of thoſe bleſſings, to which we had a right before, and not an *actual* imparting of them, without any previous right, by the pure mercy of God. Still leſs do they imagine, that Baptiſm implies a remiſſion and irrevocable pardon of all ſins that may be committed after Baptiſm. Is it poſſible indeed that Almighty God ſhould forgive a ſin which is not yet repented of, nor even committed, and give ſinners a previous aſſurance, that all the ſins they may fall into, ſhall never hurt them, and are already forgiven them?

## *Sins* to come *are not forgiven in* BAPTISM.

*P.* YET Preſbyterians teach that "in Juſtification, all "ſins are pardoned, ſins paſt and preſent, and ſins to come.

"Sins *past* and *present*, by a formal remiſſion of them; "ſins *to come*, by ſecuring a not imputing of them, as to "the guilt of eternal wrath*. As to ſins *past* and *present*, "ſays Mr Boſton, there is no difficulty, they are all at "once pardoned. As to ſins *to come*, a juſtified perſon, "being *in Christ*, can never more incur the guilt of eternal chaſtiſements; ſo that the pardon before deſcribed "needs never be more renewed †." And it is in Baptiſm that this general pardon is firſt ſealed to all ſinners, either adult or Infants, though the ſeal is efficacious only, in regard of thoſe that are ſuppoſed to be in the Covenant.

C. Perhaps Preſbyterians mean, that they who have been juſtified in Baptiſm, and to whom the pardon of their ſins has been efficaciouſly *ſealed*, are preſerved, by a peculiar privilege of the Covenant, from falling again into ſin afterwards.

*P*. No: they allow that the Elect, thoſe whom they ſuppoſe to be in the Covenant, may at any time, and do ſometimes actually fall into all manner of ſins, even the moſt grievous, viz. adultery and murder, as David; and the denying of Chriſt, as Peter; but they believe that thoſe ſins, how damnable ſoever they may be in uncovenanted ſinners, are not ſo to them that are in the Covenant; that they are not imputed to them; that the Elect have received the forgiveneſs of thoſe ſins before hand, and do not ſtand in need of a new pardon; in ſhort that, notwithſtanding the moſt enormous crimes, they do not ceaſe to be in Chriſt; and that they never can incur the guilt of eternal puniſhment. "When God, ſays Mr Boſton, "writes a ſinner's pardon, whoever quarrels with it, "*conſcience, Satan*, &c. God ſays: what I have written, "I have written; *come after what it will*: it muſt ſtand "for ever. No following miſdemeanour can take it off‡."

*C*. Horrible indeed! This is to promiſe impunity to the greateſt criminals; and to ſeal that impunity, to them by all that is moſt ſacred in religion, even the Holy ordinances of Chriſt. For now, provided a Preſbyterian Elect can but aſſure himſelf, he is in the Covenant, he is ſafe

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* Ibid. Q. 33. q. 19, 20, 21. † Justification. ‡ Justification.

ſafe.—When he has once his pardon ſealed to him in Baptiſm, *come after it what will;* theft, fornication, murder, perjury, ſacrilege; he is ſure he will never fall from his union with Chriſt. *His pardon muſt ſtand for ever; no following miſdemeanours can take it off.* He may at firſt be diſturbed at the remembrance of his ſins, and feel the remorſes of his guilty conſcience; but his uneaſineſs cannot be of long duration. Mr Boſton tells him to put both *conſcience* and *Satan* upon a level, and never mind the one more than the other. "Whoſoever quarrels "with a ſinner's pardon, *conſcience*, *Satan*, it is written, "it is written!!!"

*P.* Then I wiſh to know in what ſenſe, Circumciſion is called by St Paul *a ſeal of righteouſneſs* (a) For if Circumciſion could have the effect of ſealing righteouſneſs to thoſe who received it, why ſhould we not ſay the ſame of Baptiſm?

*C.* St Paul never ſaid that Circumciſion was a ſeal of righteouſneſs, but in regard of Abraham. *He received the sign of Circumcision, a seal of the righteousness of the faith, which he had, yet being uncircumciſed.* Now ſuppoſing that by *the ſeal of righteouſneſs*, the ſcripture means that God bore teſtimony that Abraham had been previouſly juſtified; this was peculiar to that Holy Patriarch, who was really *righteous*, previouſly to Circumciſion, as the Scripture declares. Conſequently Almighty God could, without impeaching his own veracity, ſeal Abraham's righteouſneſs, in that ſenſe, or bear teſtimony to it. But it would be ridiculous to infer thence that God may alſo ſeal *righteouſneſs* in Baptiſm to perſons, who are ſuppoſed to be unrighteous, and to have no right to righteouſneſs, as are the uncovenanted ſinners in the Preſbyterian ſyſtem. As to a ſealing of pardon, either to Abraham himſelf or to any other righteous man, for future offences, Almighty God never did ſpeak of any ſuch thing in the Scriptures; and we know enough of his infinite ſanctity to be certain he could not ſpeak of it.

*P.* Circumciſion is called in Scripture *a token of the Covenant*

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(a) Rom. iv. 11.

*venant* betwixt Almighty God, on the one part; and Abraham and his poſterity, on the other (a).

*C.* Yes; a *token*, a *ſign*, a *memorial*, or whatever you pleaſe, but not a ſealing of an infallible right to the bleſſings annexed to that Covenant, in the ſenſe Preſbyterians imagine. For 1. The Iſraelites had no right to thoſe bleſſings, whatever they may be, previouſly to Circumciſion: conſequently Circumciſion could *give* them a right to thoſe bleſſings, but not ſeal it to them, as if they had it before. 2. The right which Circumciſion gave them was conditional, depending on their fidelity in keeping the law of God. Accordingly, we ſee that many of them, for want of fulfilling this condition never ſaw the land of Canaan, but periſhed in the wilderneſs. *To whom I swore in my wrath that they should not enter into my rest,* (b) Many others, upon the ſame account, were tranſferred from that Land promiſed to them in the Covenant, into Aſſyria by Shalmeneſer (c), and Nebuchadnezzar (d). And if you underſtand it of *Spiritual bleſſings*, too many of the unhappy Children of Abraham were never put in poſſeſſion of them. *Ye ſtiff-necked and uncircumcised in heart, and ears, ye do always resist the Holy Ghost. As your Fathers did ſo do ye* (e). Whatever then may be the nature of that Covenant between God and Abraham, it is evident that the promiſe of the bleſſings annexed to it, was not abſolute, but conditional, conſequently was not *infallibly* ſealed to the Jews, by Circumciſion.

*P.* Did not the primitive Fathers teach, that Baptiſm is *a seal*, an *inviolable seal*, a *seal which no wickedness can possibly efface?*

*C* Yes they did; but not in the ſenſe meant by Preſbyterians. They ſaid that Baptiſm is a *seal*, a *mark*, a *symbol*, which Chriſt ſets upon his diſciples, to diſtinguiſh them from Infidels, as Shepherds are accuſtomed to ſet a mark upon their ſheep, to diſtinguiſh them from other ſheep that are not of their flock; and as Generals make their ſoldiers wear a diſtinctive uniform, leſt in the

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(a) Gen. xvii. 11. (b) Ps. xcv. 11. (c) 2 K. xvii. 6.
(d) xxv, 21. (e) Acts vii. 51.

the battle they be confounded with the enemy. "Come, "ſays St Cyril, and receive the myſtical *seal,* that you "may be known to the Lord and be reckoned of Chriſt's "holy and ſpiritual flock *. "Captains, ſays St Baſil, "give a *sign* to their ſoldiers, that they may know, and "exhort one another, and in the battle be diſcerned from "the enemy, and rally together. No one will know "whoſe you are, whether on our ſide, or the enemy's, "except by the *mystical signs,* you profeſs yourſelf to "be a friend; except the light of the Lord's counte-"nance be ſigned upon you. How will the Angel fight "for you and reſcue you from the enemy, if he does "not ſee the *seal* on you. How will you be able to "ſay I am God's, if you do not wear his *symbol?* You "know that the exterminating Angel paſſed over "ſuch houſes in Egypt, as had been *ſigned*; but in thoſe "that had not, ſmote the firſt born. A treaſure which "is *unſealed* lies expoſed to the thieves, a ſheep that has "no *mark* on it, is in danger of being ſtolen †." If the Fathers ſometimes called this ſpiritual mark of Baptiſm, an *inviolable ſeal,* an *indelible character,* it is becauſe a perſon once baptized, however wicked he become, yet remains always a Chriſtian, and can never blot out the *character* or *ſeal* of his Chriſtianity. He may revolt againſt God, by ſin; and even deſert to the enemy, by forſaking the unity of the church, as Schiſmatics do; but he can never invalidate his Baptiſm, nor free himſelf from the bond of his baptiſmal engagements. Notwithſtanding his revolt, and deſertion, he ſtill belongs to Chriſt, as a *strayed sheep* belongs to its ſhepherd, and a *deserter,* to his king. But the Fathers never dreamt that Almighty God, by Baptiſm, ſeals to ſinners an anticipated pardon of all future ſins, and that ſinners, being once juſtified, can never fall from their righteouſneſs, even by the blackeſt crimes, nor be puniſhed in hell for them. No, ſuch horrible doctrines were unknown to thoſe great Men, and had never been heard of in the world, until they were broached, to the great ſcandal of

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* Catech. i. No 2.

† Homil. xiii.

Chriſtianity, by thoſe who called themſelves its Reformers.

*P.* Did the Fathers believe that a man, who has been juſtified in Baptiſm, could fall from that happy ſtate, loſe his union with Chriſt, and finally be loſt for ever?

*C.* They all believed that Chriſtians may, and do too often loſe the precious gifts of Juſtification and divine union, which they have received in Baptiſm, and ſometimes irrevocably. For which reaſon, like St Paul, they exhorted their people *to work out their ſalvation with fear and trembling* (a). St Gregory Nazianzen, after having explained the nature of that ſolemn promiſe, we make to God in Baptiſm, of continuing in his ſervice, and living up to our holy vocation. "Therefore, ſays "he, we ought every one of us, to be in great fear, and "with all poſſible diligence, watch over ourſelves, leſt "we ſhould be found to have broken this promiſe. For "if we are wont to call God to witneſs of our reciprocal engagements between man and man, how dangerous "muſt it be to violate thoſe engagements we have contracted with God himſelf, when, beſides our other "ſins, we ſhall have to anſwer for the profanation of his "truth *." And after having ſhewn the difficulty of repairing by repentance the loſs of baptiſmal innocence, he adds: "Who will aſſure us that the ſovereign judge "will put off his coming, until our ſoul be perfectly "healed, and will not rather ſummon us to appear at the "bar, before we ſhall have acquitted our debts, and "renounced thoſe works, which fire muſt burn. You "will perhaps ſay; I ſhall intreat the Lord to ſpare the "fig-tree; but it is *uncertain* whether he will ſpare it†." St Cyprian aſſures us that many of thoſe, who before Baptiſm had been poſſeſſed with the Devil, when they relapſed into ſin, were again tormented by him, "that "ſo it might appear that the devil is driven away in "Baptiſm by the faith of the believer, but returns, if "his faith happen to fail ‡. Now, ſays St Cyril, ſpeaking to new baptized Chriſtians: Ye have been tranſ-

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(a) Phil. ii. 12.

* Orat XL. No. 8.

† No 9.

‡ Epistle ad Magnus.

“planted from ſin into righteouſneſs, from corruption into purity, and united to the holy vine. If you remain in the vine, you will grow, and bring forth fruit. If you do not remain in it, you ſhall be conſumed by fire *. But you will perhaps ſay: I am a *Believer*, I ſhall not be overcome by concupiſcence. Then, give not way to its firſt motions; for otherwiſe it will ruin your faith †. If, after having renounced Satan, and profeſſed yourſelf a ſoldier of Chriſt, you relapſe into your former ſins, your ancient tyrant will redouble his rage, and you will be deprived of Chriſt, after having forſaken him ‡” but it is needleſs to enlarge upon the doctrine of Tradition, when Scripture ſo expreſsly teaches, that a righteous man may fall from his righteouſneſs, into a ſtate, even worſe than that in which he was, before his juſtification, and finally be loſt for ever. *The ſoul that ſinneth, it ſhall die—when the righteous man turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he has done shall not be mentioned: in his trespass that he has trespassed, and in his sin that he has sinned, in them shall he die* (a). *When the unclean spirit, being gone out of a man, comes back* and finds his ſoul *ſwept and garnished, he takes with himself seven other Spirits more wicked than himself, and they enter in, and dwell there, and the last state of that man is worse than the first* (b).

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* Catech. I. No. 4. † Catech II. No. 2.
‡ Catech. Mys. I. No v. (a) Ezec. xviii. 24.
(b) Mat. xii. 45.

# CONVERSATION V.

## *WHO IS THE MINISTER OF BAPTISM.*

*Proteſtant.* WHAT do you hold, concerning the Miniſter of Baptiſm?

*Catholic.* We believe that the *ordinary* Miniſter of Baptiſm is every lawful Paſtor of the Church, within the limits of his diſtrict; but maintain at the ſame time, that whether Baptiſm be adminiſtered by an appointed Miniſter of the Church, or one that has not been ordained; by a man, or a woman; a ſchiſmatic, or a Church-member; a ſinner or a ſaint, provided he performs the exterior rite agreeably to Chriſt's inſtitution, the adminiſtration is valid.

*P.* You allow then a libertine, a drunkard, any public ſinner, to diſpenſe the myſteries of God.

*C.* By no means; I rather think that ſuch ſcandalous characters ſhould be removed from the ſacred miniſtry, according to the Canons of the Church. But here we are ſpeaking of the validity of Baptiſm; and we believe that, though *ſinners,* whether their ſins be public or not, ſhould never preſume to diſpenſe it (a); yet when they do, it is *validly* adminiſtered. For it is not in his own name, a man baptizes, but in Chriſt's name; nor his own merits he confers by the ſacrament, but Chriſt's merits. *Was Paul crucified for you? or were you baptized in the name of Paul?* (b) *Neither is he that planteth, any thing, neither he that Watereth, but God that giveth the increaſe* (c). "Though the merits of Peter and "Judas were ſo different, yet ſays St Auguſtin, the

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(a) Tit. i. 7. (b) 1 Cor. i. 13. (c) c. iii. 7.

" Baptiſm given by Peter and Judas was the " ſame *." St Gregory Nazianzen illuſtrates this truth, by this familiar compariſon. " Suppoſe two ſeals, the " one made of gold, the other of iron, both bearing the " image of the king. If they be both applied to a piece " of wax, will the figure impreſſed by the iron-ſeal dif- " fer from the other? Not in the leaſt. A difference " there is in the matter of the ſeal, but none in the ſeal " itſelf? In the ſame light then conſider every Miniſter " of Baptiſm: for though one may excel by perſonal " merit, yet the virtue of Baptiſm is the ſame †." But I need not enlarge upon this ſubject, it being acknowledged by all the Reformers, that the doctrine of the Albigeois, Vaudois, Wickleffites, and Huſſites, who held that Baptiſm and other ſacraments, when adminiſtered by a man in the ſtate of ſin, were invalid, is antiſcriptural, ſeditious, and ſubverſive of all eccleſiaſtical order.

*P.* The difficulty is greater, in regard of Baptiſm adminiſtered by thoſe who have not been ordained, and have evidently no Miſſion to adminiſter the ſacraments, as Schiſmatics, Laymen, women. For it ſeems plain that " the ſacraments of the New Law, ought not to be diſ- " penſed by any but a Miniſter of the Word lawfully or- " dained ‡".

*C.* We allow that ſchiſmatics ſhould never preſume to adminſter Baptiſm, but in caſes of neceſſity, and when no lawful Paſtor of the church is near at hand to do it. For which reaſon any man bearing the title of *Miniſter*, *Paſtor* or ſuch like, before he dares exercise a function ſo ſacred, ſhould duly conſider how he came to be inveſted with that power; which way he entered into the ſheep-fold; by whom he was ſent; whether he can trace his paſtoral miſſion, through an uninterrupted ſucceſſion of ordinary Paſtors in the viſible church of God, in all preceding ages, up to the very moment, when Chriſt declaring that all power had been given to him in heaven and in earth, ſpoke theſe awful words: *Go YE and teach all*

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* De Unitate Eccles.

† Orat. XL. c. 25.

‡ Presbyt. Confes. of Faith. c. xxvii. No. 4.

*all nations, baptizing them——And lo, I am with YOU, all days even unto the end of the world* (a). And if the anſwer to theſe queſtions be not ſuch as can ſatisfy his conſcience, he ſhould tremble at his own ſituation; and if there ſtill remains in his ſoul any fear of God and of his judgments, ceaſe to walk in the footſteps of *Core*, who made a ſchiſm in Iſrael, leſt he ſhould alſo *periſh in the gain-ſaying* (b), of that firſt Uſurper of the ſacred miniſtry. As to the Laity, they are not permitted to baptize, but privately, when the perſon to be baptized is in danger of death, and a prieſt can not be had. But the queſtion is whether Baptiſm, in ſuch caſes, be *valid.* We ſay it is, and that it ought not to be reiterated.

*P.* But when our Saviour ſent his Apoſtles to *baptize,* women certainly were not comprehended in that commiſſion; or elſe we muſt ſay that they have alſo the power of *preaching*, as they do among Quakers, againſt the expreſs prohibition of St Paul.

*C.* St Paul's prohibition on this ſubject, only relates to public preaching. *Let your women keep silence in the churches, for it is a shame for women to speak in the church* (c); but can not exclude women from the office of inſtructing their children, ſervants, friends and acquaintance, privately. Nor can the words of the commiſſion be underſtood in this ſenſe; ſince it is the duty of women to give ſuch inſtruction to perſons under their charge, and charity muſt induce them to do the ſame, even to other perſons, when circumſtances permit; as St Luke informs us that Priſcilla did, who took Apollo privately *and expounded unto him the way of God more perfectly* (d), than he had underſtood it before. If therefore the text of the commiſſion does not exclude women from preaching or inſtructing privately, but only from doing it in the capacity of a Miniſter, neither does it exclude them from baptizing privately, as they do among us, in caſes of neceſſity. Beſides, if women are excluded, by the words of the commiſſion, from the adminiſtration of private Baptiſm, upon the ſame ground we ſhall be obliged to exclude heretics, and ſchiſmatics, and all who have left the communion of the true church, to whom, no more than to women, our Saviour can be ſuppoſed to have addreſſed theſe words: *Go ye, teach all nations, baptizing them.* &c.

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(a) Mat. xxviii. 20.

(b) Jude ver. 11.

(c) 1 Cor. xiv. 34, 35.

(d) Acts xviii. 26.

*P.* But what proofs have you that either ſchiſmatics or women, or any one but an appointed Miniſter of the Goſpel, have power to adminiſter Baptiſm?

*C.* As to Women, we have the inſtance of Zephora, who circumciſed her ſon, herſelf; and whoſe action was ſo acceptable to God, that whereas he had before threatened to kill Moſes, he then *let him go* (a). Preſbyterians and in general all Reformers, conſider Circumciſion and Baptiſm, as the two correſponding ordinances of the Old and the New Law, the one being *the type* and the other *the antitype.* Since then the wife of Moſes did, upon an urgent neceſſity, circumciſe her ſon, to ſave his life; why may not chriſtian women, baptize their children when they are in danger of death; in order to ſave their ſouls?—The Greeks have in this point, as in moſt other, preſerved the Faith and practice of our Church: And ſo have the Lutherans too. Mr Bingham, cited by Mr Booth, after having ſaid that "The Lutherans in all nations "allow of the Baptiſm of lay-perſons, men and women "in caſe of abſolute neceſſity," adds that "The German "Divines of Tubing, who were Luther's diſciples, and "of the Auſburg-Confeſſion, agreed perfectly upon this "head with the Greek Church *. In caſes of neceſſity, "ſays Mr Robinſon, Baptiſm (among the Lutherans) is "adminiſtered by a prieſt, or a layman, or a ſworn "midwife, or the mother of the babe. This being an "haſty performance of Baptiſm, the far greater part of "the ſervice is omitted, as the renunciation of ſatan, and "the profeſſion of faith; but if the child lives, he is "afterwards carried to church, and the prieſt adds the "parts which had been omitted †. Another eminent "branch of the Reformation, are the Helvetic churches, "the followers of Zuinglius, whoſe doctrine upon this "point, ſays Mr Bingham, differs but little from the

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(a) Exod. iv. 36.   * Vol. II. P. 349.   † Hiſt. of Bap. xxxvii. P. 534.

"Lutherans. The opinion of Zuinglius himſelf was al-"together the ſame *.—In the Church of England alſo, "for a courſe of time after the Reformation, Mr Booth "tells us, it was cuſtomary with the Biſhops to licenſe "midwifes for their office, and to authorize them, under "oath, to baptize in caſes of neceſſity †." As to Preſbyterians, and other Reformers, who are not themſelves in the practice of Lay-Baptiſm, they do not ſeem to object to it, as practiſed by others; ſince when any apoſtate from our or other churches, where it is allowed, happen to paſs over to their ſide, they never inquire whether they have not been baptized by women or laymen; which they ſhould do, and rebaptize them in that caſe, did they really account ſuch Baptiſm invalid.

*P.* What are your proofs for the validity of Baptiſm adminiſtered by Schiſmatics?

*C.* We have 1. The practice and authority of the Catholic Church in all ages, ſince the time of the Apoſtles, in which it has never been allowed to rebaptize thoſe who had been baptized by Heretics and Schiſmatics; and ſuch as attempted to do it, have always been condemned. 2. What may appear to you ſtill more ſurpriſing, we have the conſent of all the Reformed Churches, the Anabaptiſts not excepted, who acknowledge at leaſt in practice, that Baptiſm given by Schiſmatics, Heretics and even by Pagans, is true Baptiſm. Indeed they can no more than we prove from Scripture the validity of ſuch Baptiſm; but in this point, as in many others, they have been forced to give up their favourite principle, viz. that *Scripture is the only Rule of Faith;* though at the ſame time they all warmly contend, that *the whole Reformation is built upon this rule.*

*P.* I never heard before, that the Reformers approved of Baptiſm given by Schiſmatics and Pagans.

*C.* I only ſay they account it *valid:* and it is certainly ſo; ſince they never rebaptize people, who have been baptized by perſons, whom they conſider as Schiſmatics and Pagans, and worſe than Pagans.—The Church of England, For example, conſider, that of Scotland, as a Schiſmatic

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* Booth, ibid.

† Ibid.

Schiſmatic church, and its Miniſters, as men without miſſion and authority; yet admits the Baptiſm conferred by them to be valid. And ſo do Preſbyterians look upon the eccleſiaſtical hierarchy of the church of England as a ſuperſtitious ſabric, which they have often ſworn to *extirpate;* yet they alſo admit as valid the Baptiſm adminiſtered in that church. And I might ſay the ſame of all Reformed churches, not only in regard of one another, but alſo with reſpect to other churches, ſuch as the various branches of the Greek Communion, whoſe faith is ſo different from theirs. For in general there is not now upon earth any Chriſtian ſociety whatever, in the practice of rebaptizing people that were already baptized, preciſely becauſe they were baptized in a different communion. The Anabaptiſts themſelves would make no difficulty to admit the Baptiſm given by any ſociety of Chriſtians, provided it were performed by dipping, and upon believers. Whence it clearly appears that the tradition of the Catholic Church, concerning the validity of Baptiſm diſpenſed by Schiſmatics, is now univerſally received by the Chriſtian world, as a rule of faith and practice, though there is no trace of it in Scripture; though it rather *ſeems* contrary to it.—As to Baptiſm adminiſtered by Pagans, it is clear that the Reformers do all acknowledge its validity. For they never rebaptized perſons, that have been baptized by Catholic Prieſts, though the general outcry at the Reformation was, as you well know, that we were all Idolaters. The Preſbyterians ſtill believe, that *the Papiſts are guilty of the groſſer ſort of idolatry**. And the church-Divines, ſpeaking of what Proteſtants commonly call the dark ages of Popery, ſay, in their Book of *Homilies*, that "Both Laity and Clergy, "learned and unlearned, all ages and ſexes and degrees of "men, women and children of *whole* chriſtendom, have "been *at once* drowned in *abominable Idolatry*; and that, "for the ſpace of eight hundred years, and more†." Therefore if they are conſiſtent, they muſt allow, that even a Pagan may validly baptize, when he is taught to do it, by a perſon who, in danger of death, would receive

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* Short. Cat. expl. Q. 47. q. 30.

† Peril of Idolat.

ceive it at his hand, rather than to die unbaptized. But is it not very ſurpriſing that the Reformers ſhould thus admit the validity of Baptiſm adminiſtered by our Prieſts, whilſt they conſider them, as the promoters of idolatry, the very miniſters and agents of Antichriſt?

*P.* Mr Perkins, a Preſbyterian writer, has endeavoured to ſolve this difficulty. "Many of our anceſtors heretofore, ſays he, have been baptized by Maſs-prieſts, and "never received any Baptiſm, but in the church of Rome. "Now the demand is; whether that Baptiſm was ſufficient or no? and whether they muſt be rebaptized? I "anſwer thus: The Romiſh prieſt is no miniſter of God "and Chriſt, but of Antichriſt;—yet becauſe he hath "been, and is deſigned by men to baptize, and ſtands in "the room of a lawful miniſter, his action *is not void.* "For though he be not a miniſter lawfully called to baptize, yet is he not a mere private man; but he is between both, that is, one called, though amiſs, through "ignorance and overſight of men; and conſequently ſtands "in the room of a right and lawful miniſter*."

*C.* A ſtrange *ſolution*, which plainly ſhews the difficulty to be *inſoluble.—The Romiſh prieſt is no miniſter of God and Chriſt, but of Antichriſt.* I aſk then, where Mr Perkins, or any Proteſtant, has found in Scripture, that a *Miniſter of Antichriſt* has power to adminiſter valid Baptiſm?—*The Romish priest is designed by men, and stands in the room of a lawful Minister;* therefore *his action is not void.* Again I aſk, how they will prove from Scripture, that a man deſigned by *men* not by *Christ;* who ſtands in the room of a lawful Miniſter, but is not ſo himſelf, can *validly* diſpenſe any ſacrament in the name of Chriſt?—But being deſigned by men, though not by Chriſt, *he is between a lawful Miniſter* and *a mere private man.* Letting paſs the abſurdity of this new diſtinction, again I aſk, where Scripture teaches that a man, in that ſituation, and who is not actually a *lawful Miniſter*, can validly perform any act of the miniſtry?—*The Romish priest is called, though amiss, through ignorance and oversight of men.* Again I aſk, whether Scripture any where teaches that ſuch a miſſion,

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* Cited by E. Williams. Antipœd. Exam. ii. Page 107.

miſſion, which does not come from God, can ſupply the want of a true one; and the ignorance and overſight of men have the ſame effect, on the appointment of Miniſters, as the ſupreme authority of Chriſt, who himſelf would not ſend his firſt diſciples, but after he had declared that *all power had been given him in heaven and in earth*; and proved by the greateſt miracles, that he had been ſent by his Father.

*P.* Mr Perkins obſerves a little after, that “In things “done, there be two kinds of faults; one in the work, “another in the *worker*.” And he adds that “When “the fault of an action is not done in the *work* itſelf, but “in the *perſon* that worketh it, it is not to be reputed a “nullity neither to be reverſed as nothing[*].”

*C.* I allow that principle to be true, in regard of Baptiſm. But 1. The queſtion is, whether we have received it from Scripture or from Tradition. I maintain it is from Tradition alone. 2. From this principle it follows, that a Jew, a Turk, a Pagan, may validly baptize. We Catholics admit the inference: whether Mr Perkins, and his Brethren would admit of it, is very doubtful to me. But they muſt, or elſe renounce the principle. 3. This principle does not hold true, with reſpect to ordination. If a Turk, a Jew, or a Heathen would lay his hands upon a man and ſend him to preach in Scotland, I am pretty ſure, that Preſbyterians would not look upon him, as a lawful Miniſter of the Word, though his doctrine might be ever ſo pure. No more would they conſider a man ſent to them, by a Catholic Biſhop, as validly ordained, though this biſhop, let us ſuppoſe it for argument's ſake, might have uſed the ſame mode of ordination, as they do themſelves. We have heard it juſt now from Mr Perkins, that a Catholic Prieſt *is no Miniſter of God and Chriſt but of Antichriſt.* In this caſe therefore they believe, that a *fault*, or defect, or want of a certain quality, in the *worker*, invalidates his work. But whence do they know that? Whence have they learned to make this difference between Ordination and Baptiſm, that the validity of the one depends upon the quality of the *worker*, though the

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[*] Ibid

*work* be ever ſo good; and the validity of the other upon the quality of the *work*, though the *worker* be ever ſo bad? It was not certainly from Scripture: it muſt therefore be from the ſame ſource whence we ourſelves derive it, viz. Tradition. But here obſerve, that by this word we do not mean a human tradition, though ever ſo ancient, but that part of Revelation, which has not been recorded in Scripture, but is no leſs the Word of God than Scripture itſelf, and has been preſerved by the ſame Church, which alſo preſerved the Scriptures. *The things that thou haſt heard of me, among many witneſſes, the same commit thou to faithful men, who shall be able to teach others also* (a). *Stand fast and hold the Traditions, which ye have been taught, whether by* word or *our epistle.* (b)

*P.* But what could be the reaſon why the Reformers have acknowledged the validity of Baptiſm adminiſtered by your Prieſts, at the ſame time that they called them *the Ministers of Antichrist*, and your Church, *a Synagogue of Satan*?

*C.* Mr Perkins has revealed that ſecret. For after having laid down this principle; that "if there be no fault in "the *action*, but only in the *man*, Baptiſm is not to be re-"puted a nullity," he ſays: "Whoſoever denies this "ground of truth, overturns the regimen of kingdoms, "*chrurches*, ſtates and ſocieties whatſoever *." He means *Reformed churches*. And indeed, did they condemn our Baptiſm upon the principle that our Prieſts received their authority from Antichriſt, and not from Chriſt, they would involve their own Baptiſm in the ſame condemnation, and thus unchriſten all their churches at once. For the founders of their churches, and thoſe who firſt joined them were once all members of our Church, and had been baptized by Catholic prieſts. If therefore the Baptiſm given by our Prieſts were null, it would thence follow, that none of the firſt Reformers had been validly baptized; of courſe that they had no miſſion; that all their miniſterial acts were null; that they could not

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(a) 2 Tim. ii. 2. (b) 2 Thes. ii. 15 * Ibid.

baptize validly; and conſequently that all their followers now in the world are not Chriſtians. I here argue upon their own principles. For it can no more be proved from Scripture, that Baptiſm given by unbaptized men, except in the caſe of an extraordinary miſſion, as that of John and of the Apoſtles, is valid, than Baptiſm given by an agent or miniſter of Antichriſt. You ſee then that Mr Perkins had good reaſon to ſay that, Whoſoever denies the truth of this principle we are ſpeaking of, overturns *the regimen of* Reformed *churches*. And here I can not help obſerving, that the doctrine of Proteſtants, regarding the validity of their Baptiſm, leads to a Dilemma which, if duly conſidered, might greatly ſerve, I ſhould hope, to remove their prejudices, and promote peace and reconciliation between us. It is this. Either the Catholic Church was, at the time their Anceſtors left her, *the Spouſe of Christ*, or ſhe was *a Synagogue of Satan*. If they allow the former ſuppoſition, they ſave their Baptiſm, which in that caſe they will eaſily ſhew from Scripture, to be valid, as being derived from the true Church of Chriſt; but then they muſt condemn the raſhneſs of their Anceſtors, who left her communion, and ceaſe to walk in their footſteps. If they adhere to the latter ſuppoſition, it becomes impoſſible for them to ſhew, conſiſtently with their Rule of Faith, which is Scripture *alone*, that their Baptiſm is valid. And is it not evident that any church, which can not prove they are a Chriſtian church, compoſed of baptized perſons, without giving up their very Rule of Faith, is not the Church of Chriſt? Yet ſuch is the caſe of all the Reformed churches, without exception.

*P.* You ſhould at leaſt except the Anabaptiſts, the validity of whoſe Baptiſm can not depend upon the validity of yours; ſince their Founders took care to be *rebaptized*, when they formed themſelves into a church, about the year 1520.

*C.* You are much miſtaken. The Anabaptiſts lie, in this reſpect, under the ſame, if not greater difficulties than the reſt of the Reformers. For their Founders not only had all been baptized by Catholic Prieſts, whom they alſo conſidered as *Miniſters of Antichriſt*, but moreover pretended, as their followers ſtill do, that the Baptiſm they had received in their infancy was null.

*P.* True; but I ſay they were *rebaptized.*

*C.* Yes, they rebaptized one another; but it will never be proved from Scripture, that this ſecond Baptiſm was valid. For ſuppoſing that the firſt, which they had received at the hands of our Prieſts, was null, it follows that Stork, Muntzer, and the reſt when they firſt met at Wittembergh, to conſult about the means of eſtabliſhing their New church, were all unbaptized men. Now I aſk how they went to work about it. They had to lay the firſt ſtone of their New fabric. Who then was the firſt that attempted to rebaptize his friends? Suppoſe it were Stork, Stork is ſuppoſed at that time to have been unbaptized. How then could he baptize? Who had given him power to adminiſter Baptiſm? He had not an *extraordinary* miſſion from God, as John and the Apoſtles had. Neither had he an ordinary miſſion, ſince he had no predeceſſors, from whom he could have received it. Beſides it will no more be proved from Scripture, that an unbaptized man have an ordinary miſſion, than that he can validly baptize. Let the Anabaptiſts then turn which way they pleaſe, they will never be able to ſhew from the word of God, that the Baptiſm of their Founders was, or that their own, is valid Baptiſm, till they renounce their abſurd notion, that our Church is *the mother of abominations* and her Paſtors *the Miniſters of Antichriſt.*

*P.* I ſee now the neceſſity of abiding, with reſpect to the adminiſtration of Baptiſm, by this rule of Tradition: that it is not any fault in the man, but only in the action that can annul this ordinance. For as, Mr Perkins has obſerved this ground of truth can not be denied without overturning the regimen of all Churches and Societies whatever.

*C.* Obſerve however that the denying of this truth would only overturn the regimen of ſuch Churches, as can not prove their deſcent from the Apoſtles, by a continual ſucceſſion of ordinary teachers, nor trace their origin any higher than the epoch of their ſeparation from us. But it could never affect the Catholic church, who ſubſiſts by herſelf, and as it were upon her own bottom; who owes her origin to no ſchiſm or diviſion from another body of Chriſtians; who has not received her Baptiſm from any Church that exiſted previous to her but from whom all other Churches in the world have rather received theirs. Yet ſuch is the force of truth among us, that though we have no manner of intereſt, in holding the validity of Baptiſm given by thoſe who have ſeparated from us, and we could deny it, without any poſſibility for them to refute our aſſertion, yet we maintain it with ſtill more energy, and prove it by better arguments, than they can poſſibly do themſelves.

*P.* I am the more ſurpriſed at your indulgence in this reſpect, as it ſeems prejudicial to the execution of your grand deſign, and moſt ardent deſire of bringing back to the unity of your Church all Chriſtians who have left her Communion. For allowing Baptiſm to be validly adminiſtered in any Church or Sect, the conſequence muſt be that children being by their Baptiſm, made members of thoſe different ſocieties, to which their parents reſpectively belong, when they are of age, find themſelves invincibly bound to them, and can never return to your Church, without renouncing their Baptiſm.

*C.* You then ſuppoſe that a Child belongs to that particular Church or Sect, in which it happens to be baptized. That is a miſtake. It belongs to the true Church, of Chriſt, as all baptized perſons do, in virtue of their Baptiſm. It was not the *only* Child of Sarah that belonged to Abraham's houſehold, but thoſe of Agar and Cethura too. Now, ſays St Auguſtin, "He that is born of the "Catholic Church, is born, as it were, of the free wo-"man; but he that is born in hereſy, is born, as it were, of the bond woman, yet of the ſeed of Abraham *." *By one Spirit*, ſays St Paul, *are we all baptized into ONE BODY* (a). For which reaſon he teaches that *There is ONE BODY, one Spirit, as there is ONE BAPTISM.*

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* in Joan. cap. 3. Tract. xi. (a) 1. Cor. xii. 13.

*TISM* (b). Whence it follows 1. That they who, in any age, and under any pretext whatever, renounced the Communion of the Church of Chriſt, by the ſame act of rebellion renounced their *Baptiſm*, and loſt all ſhare in the *Spirit* of Chriſt, who is only to be found in his *body;* 2. That they who by the ſin of their parents, find themſelves engaged in hereſy and ſchiſm, far from renouncing their Baptiſm, when they forſake the ſect in which they were baptized, are rather obliged to forſake it, and to join in Communion with the true Church, in virtue of their Baptiſmal engagements. And when they refuſe to do ſo, it is then they truly renounce their Baptiſm.

*P.* What proofs have you from Tradition, that Baptiſm adminiſtered by any other perſon than a lawful Paſtor of the Church, as ſchiſmatics, lay men, women &c. is valid?

*C.* This we prove 1. From the primitive uniform. and conſtant practice of the Church, who never ſuffered thoſe to be rebaptized, who had been baptized by Heretics and Schiſmatics; though ſhe did not certainly look on theſe diſſenters from her communion, as the lawful ſucceſſors of the Apoſtles, and though ſhe knew that they who adminiſtered the ſacraments among them, were ſometimes no better than Lay-men, not having been validly ordained. For the Catholic Church never made the validity of Baptiſm adminiſtered by Heretics, depend upon the validity of their ordination. When any one from their party came over to her communion, no inquiry was made concerning the quality of thoſe who had baptized him, no more than about the mode in which they had done it, but merely about the form of words which had been uſed. 2. We prove it from the expreſs teſtimony of many ancient Fathers.—" I do not know ſays St Auguſtin, whether it would be conſiſtent with piety to " aſſert, than when a lay-perſon is compelled by neceſ" ſity to give Baptiſm to one, who is at the point of " death, it ſhould be repeated. When there is no neceſ" ſity that forces to it, it is uſurping another's office. " But when the neceſſity is urgent, either there is no " ſin

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(a) Eph. iv. 4, 5.

“ ſin, or it is a venial one. However, if, though without
“ any neceſſity, the function of baptizing be uſurped,
“ and Baptiſm given to whomſoever, and *by whomſoever*,
“ yet it cannot be ſaid, that what is given has not
“ been given, though it is true to ſay, that it was unlawful
“ to give it *.” Here the Holy Doctor expreſsly
acknowledges the *validity* of Baptiſm given by any
Lay-perſon *whomſoever*, which comprehends both men
and women, even when they give it *without neceſſity*.
As to what he ſays, that the Lay-perſon may be guilty
of a *venial ſin*, it muſt be underſtood, in caſe he does not
uſe all poſſible diligence to procure a Prieſt: for if he
does, he can be guilty of none.—“ We know, ſays St Jerom,
“ that it is lawful for the Laity to baptize, when
“ neceſſity compels to it †.”—An ancient Council held
in Spain, in 304, alſo declared that “ Any Chriſtian
“ may baptize a Catechumen, in caſe of ſickneſs, when
“ there is no Church in the neighbourhood‡.”—Tertullian
is ſtill more explicit.—“ The Pontiff (that is
“ the Biſhop) has the right of giving Baptiſm, next
“ the Prieſts, and the Deacons, yet not, without the authority
“ of ths Biſhop.—The Laity alſo have a right
“ to give it, except the Biſhops, or Prieſts, or Deacons
“ be already called for—Wherefore Baptiſm, which is
“ the common enrollment of all, into God's ſervice, may
“ be diſpenſed *by all.* But it is neceſſary for the Laity
“ to obſerve, on this occaſion, the rules of modeſty;
“ that, ſince theſe things belong to a higher Order, they
“ may not arrogate to themſelves an office which has
“ been committed to the Biſhops. Strife is the mother
“ of ſchiſms. The moſt holy Apoſtle ſaid, that *all*
“ *things were lawful, but all things were not expedient.*
“ Let it ſuffice then, that the Laity uſe this power, in
“ caſes of neceſſity, when the circumſtance of the place,
“ or of the time, or of the perſon, requires it. For
“ the caſe of a perſon, who comes to the aſſiſtance of another,
“ forced by the urgency of his danger, admits of
“ an exception; becauſe he, who upon ſuch an occaſion,
“ ſhall

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* Lib. ii, ch. 29.

† Dial. cont Lucif.

‡ Conc. Eliber. can. 38.

" ſhall neglect to do what he lawfully may, will be guilty of the perſon's perdition." So far Tertullian †. Mr Wall tells his Readers that, in this paſſage, of which he ſuppreſſes the beginning, Tertullian only aſſerted that, *it is not abſolutely unlawful* for Laymen to baptize. But you ſee that this ancient Writer expreſsly declares, that it is *their right* to do it, when a Biſhop, a Prieſt, or a Deacon can not be had, and the neceſſity is urgent; nay that if they do not baptize in that caſe, they will be anſwerable to Almighty God, for the eternal damnation of the perſon, who through their fault may thus die unbaptized.

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† de Bapt. ch. 17.

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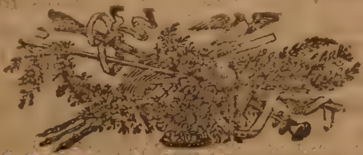

# CONVERSATION VI.

## *WHAT INTENTION IS REQUIRED FROM THE MINISTER OF BAPTISM.*

*Proteſtant.* BEING now acquainted with your doctrine with reſpect to the Miniſter of Baptiſm, I wiſh to know what ſort of Intention you require from him, for a valid adminiſtration. The Preſbyterians, after having taught, in their Shorter Catechiſm, that "The Sacraments become effectual, not from any "virtue in him that does adminiſter them*," tell us in the *Explication* of this Catechiſm, "that this was "ſaid in oppoſition to the Papiſts, who maintain that the "efficacy of the Sacraments depends upon the Intention "of the Prieſts; ſo that *any benefit* by them is confer-"ed or witheld, according to them, juſt as the ſecret "will of the adminiſtrator will have it †." Pray is that really your doctrine?

*Catholic.* Our church has expreſsly condemned this doctrine, in the Albigeois, Vaudois, Wickleffites, and Huſſites, who all pretend, that the efficacy of the Sacraments depended upon the *virtue* of him who adminiſters them. As to what Preſbyterians add, by way of explication, that the Papiſts maintain *any benefit* "is conferred "or withheld by the adminiſtrator of a Sacrament, juſt "as his ſecret will would have it," it is equally a miſrepreſentation. No Catholic ever believed, that his Prieſts could confer *any benefit* he chuſes, by means of a Sacrament. We all know, that a divine ordinance has its effects, agreeably to its inſtitution, and no further, independently of the will of the adminiſtrator.

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* Q. 91.

† Q. 91. q. 5.

*P*. Do you not believe that a certain Intention is required in the miniſter of Baptiſm, from which the ſacrament borrows its efficacy ?

*C*. Sacraments borrow their efficacy from nothing, but their divine inſtitution. All that we ſay, concerning the Intention required for the validity of Baptiſm is, that the exterior action, which Chriſt has made choice of, for the ſign of this ordinance, is not Chriſtian Baptiſm, except it be performed by the Miniſter, with an intention of baptizing, that is, of diſpenſing that Rite, which among Chriſtians is called *Baptiſm*. This I hope you will eaſily allow. For ſuppoſe that one of your Miniſters, when waſhing his child in a river or a tub of water, ſhould happen to ſay : " Child, I waſh thee in the name of Al- " mighty God, in the name of the Father, and the Son, " and of the Holy Ghoſt," out of a mere cuſtom of doing all his actions in the name of the adorable Trinity, without ſo much as thinking of Baptiſm, would you think this child validly baptized in that caſe?

*P*. Certainly not.

*C*. Yet the Miniſter would have performed the outward rite, viz. a waſhing, and pronounced the Form ; the Intention only is wanting. Suppoſe another caſe: A Miniſter in the ſtate of intoxication, attempts to baptize a child. As the ceremony is ſhort, and he is in the habit of doing it, he punctually performs all the exterior rite. But every by-ſtander is ſenſible that his action is purely mechanical, and he himſelf does not remember the next day what he has done, in that caſe, would you think the child validly baptized ?

*P*. By no means.

*C*. Allow then that beſides the exterior rite which by itſelf is an indifferent action, ſomething is required that this action may anſwer the end of the Inſtitutor ; viz. an Intention of baptizing. But it muſt be obſerved, that in the two above caſes, it is not the grace of the ſacrament preciſely which is withheld, but the ſacrament itſelf which is not performed.

*P*. Then the Intention you require, does not refer to the interior effects of Baptiſm, but only to the exterior adminiſtration thereof.

*C.* Exactly: the Intention we require is only to perform the exterior waſhing, not as a profane action, but as being that ceremony which Chriſt has inſtituted, and now is uſed by Chriſtians; let the faith of him who performs it be what it may. For though a Miniſter believe nothing of the ſpiritual effects of this ordinance, yet if he but uſes the exterior ſign, with an Intention of performing that ceremony, or rite, which Chriſtians call Baptiſm, as a Pagan himſelf could do, at the requeſt of a perſon who would deſire Baptiſm from him, his adminiſtration is valid. The Pelagians denied original ſin; conſequently could not have the intention of waſhing it off; yet the Catholic Church never queſtioned the validity of their Baptiſm. Preſbyterians now profeſs, that the children of believing parents are not ſanctified, nor regenerated, nor made Church-members, by Baptiſm; but are ſo, previouſly to, at leaſt independently of it; ſo that it is a difficult matter to gueſs, what *interior effects* they can poſſibly attribute to this Sacrament, yet we allow the validity of Baptiſm given by their Miniſters. It is true that ſome of our Divines abroad made at firſt ſome difficulty to acknowledge in the Calviniſts the intention required for valid Baptiſm; but two Councils of our Biſhops held at Rouen, in 1581, and at Tours, in 1583, condemned their ſcruple, and abſolutely forbade to reiterate, even conditionally, the Baptiſm given by thoſe Innovators. This you will obſerve, is a complete refutation of what the above Preſbyterian Divines have ſo unjuſtly alledged of us, viz. that we believe the efficacy of Baptiſm depends upon the *virtue* and *ſecret will* of the adminiſtrator. For Catholics are far from acknowledging any ſuch *virtue* in Preſbyterian Miniſters; and they know they can not have the intention or *ſecret will* of producing by Baptiſm thoſe Spiritual effects, which they ſo flatly deny.

*P.* Do you not expreſsly require in the Miniſter, *the intention of doing what the Church does?*

*C.* Yes; and this confirms what I have juſt ſaid. For, as Bellarmin obſerves, "The Council of Trent does not "ſay that the Miniſter ſhould intend to do, what the "Church *intends* by Baptiſm, but what the Church *does*. "Now this expreſſion, *what the Church does*, relates, not "to the *end* of the action, but to the *action* itſelf*." Indeed, it is not the Church that produces the interior effect which is *intended* by Baptiſm, but Chriſt. All that the Church *does* and can do, is to perform the exterior rite, according to Chriſt's inſtitution. When therefore the Miniſter intends to perform the exterior rite of Baptiſm, he intends of courſe to do *what the Church does*. The ſame learned Divine, explaining theſe words of Pope Innocent IV: *Baptism is valid, though the Minister has interiorly the intention of not doing what the Church does*, ſays that "they may be underſtood two ways; either of "what the Church does, as to the *ſubstance* of the action; "or of the *effect* of the ſame action;" and gives his opinion, that "Innocent underſtood them in the latter "ſenſe; meaning, that though the Miniſter intends not "to juſtify the perſon, whom he baptizeth, from his ſins, "becauſe he does not believe that Baptiſm has ſuch an "effect; yet, if his intention is truly to perform the ceremony which the Church performs, it is enough †."

*P.* But do you believe that a Reformed Miniſter can have the Intention of doing what your Church does?

*C.* He does not think of our Church, nor means to imitate what ſhe does; but when he baptizes, he has the Intention of baptizing, that is, of performing that rite which is uſed by Chriſtians, and not a mere profane waſhing. Therefore in reality he intends to do what our Church, or what the Church of God does. For the Church of God does nothing more than performing the exterior rite of Baptiſm.

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* De sacramentis in gen. L. II. C. 27.

† Ib. C. 28.

# CONVERSATION VII.

## *THE FORM OF WORDS TO BE USED IN THE ADMINISTRATION OF BAPTISM.*

*Proteſtant.* WHAT is the Form of words uſed by your Church, in the adminiſtration of Baptiſm.

*Catholic.* The ſame which Lutherans, Calviniſts, Preſbyterians, and in general all the Reformed Churches uſe. For though they can not prove from Scripture alone, that our Saviour preſcribed that Form, or any Form at all, nor that the Apoſtles ever uſed it, yet Almighty God in his infinite mercy, for the Salvation of millions of ſouls, has been pleaſed not to permit them to ſwerve in this point from the practice of his Church, by laying aſide that ſolemn Invocation of the three Divine Perſons, without which there can be no valid Baptiſm.

*P.* How can you pretend, that our Lord never preſcribed this Form. Did he not expreſsly command to *baptize nations, in the name of the Father, and of the Son, and of the Holy Ghost?*

*C.* I ſhall not deny that the neceſſity of the Form we uſe in Baptiſm, is originally grounded upon theſe words of our Lord. But had we not the conſtant Tradition of the Chriſtian Churches, recorded in their moſt ancient Rituals and in the writings of the Fathers, to determine the ſenſe of thoſe words, we could never infer from them with certitude, that *a Form of words* is neceſſary, in the adminiſtration of Baptiſm; and ſo indiſpenſibly neceſſary, that without it, Baptiſm would be invalid; which has been the reaſon why the Reformers, who reject the Rule of Tradition, are extremely divided on this head.

*P.* I never heard there had been any difference among them, concerning the *Form* of Baptiſm.

*C.* Luther affirmed that "Baptiſm is valid, with what words ſoever it may be adminiſtered, provided it be not given in the name of a man, but in the name of the Lord." Nay, he afterwards went ſo far as to affirm, that "if an impious Miniſter would not give Baptiſm, in the name of the Lord, it would ſtill be valid, if it were received in that name *."—Brentius, his diſciple, teaches in his Catechiſm, "that Baptiſm would be valid, if the Miniſter after the profeſſion of faith is recited by the Catechumen, ſhould ſay: I have heard thy confeſſion of faith, that thou believeſt in the Father, and the Son, and the Holy Ghoſt: unto that confeſſion therefore I baptize thee in water, that by that Seal thou mayeſt be ſure, thou art ingrafted in Chriſt: go in peace." Yet he adviſes to preſerve the uſual Form of the Church.—Dr Doddridge, a Preſbyterian Divine, ſays expreſsly that "though it be allowed *not eſſential* to Baptiſm, that the names of the Father, Son, and Holy Ghoſt ſhould be expreſsly pronounced; ſince ſometimes mention is only made of baptizing *into the name of Chriſt*, yet conſidering how expreſs Mat. xxviii. 19. is, it ſeems *highly expedient* theſe names ſhould *generally* be uſed †." But the authors of the Shorter Catechiſm explained, affirm without leaving room for any tergiverſation, "it is *neceſſary* that Baptiſm be diſpenſed in theſe *expreſs* words. *In the name of the Father, and of the Son, and of Holy Ghost* ‡."

*P.* I am much ſurpriſed to ſee ſuch diverſity of opinions, among the Reformed Divines, upon a ſubject of ſo much importance!

*C.* The ſubject is indeed of the higheſt conſequence. For if this Form of words: *I baptize thee in the name of the Father* &c, has not been really inſtituted by Chriſt, as

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* De Captiv. Babilon. cap. *Baptism.*

† Course of Lectures, prop. CLII. corol. 6.

‡ Q. 94. q. 25.

as a part of the baptiſmal ordinance, it cannot be made part of it, without ſacrilege. If on the contrary, Chriſt has really inſtituted it, as an indiſpenſible part of the exterior rite, thoſe Divines are guilty of the moſt criminal raſhneſs, who deny its neceſſity, particularly as they expoſe their weak and ignorant brethren to the danger of aboliſhing that *Form*, as unneceſſary and ſuperſtitious, by telling them that it is no part of the divine Inſtitution. But though the queſtion be in itſelf ſo important, yet I do not ſee how your Divines can poſſibly agree about it. For having once rejected the rule of Tradition, and ridiculed our doctrine of the infallible authority of the Church, they have no other means of agreement left them, than Scripture. But Scripture alone will never put an end to their differences on this point.

*P.* I ſhall endeavour preſently to ſhew from Scripture, that this Form is of divine inſtitution; but tell me firſt what you think of Mr Doddridge's opinion.

*C.* I confeſs I am ſomewhat at a loſs to diſcover exactly what he means. The text, ſays he, is *expreſs*; yet what does he infer thence? Only, that "It is *highly expedient*, he "does not ſay *neceſſary*, theſe names ſhould be uſed." But either our Lord intended to determine, by theſe words, the *Form* to be uſed by the Miniſter of Baptiſm, or only the *faith*, into which his diſciples were to be baptized. In the former ſuppoſition, the text being *expreſs*, it is not only *expedient*, but *eſſential* and *indiſpenſible* to uſe that *Form*: and in the latter ſuppoſition it muſt, in the principles of a Preſbyterian Divine, be *highly expedient*, nay, *neceſſary* not to uſe it; ſince otherwiſe it would be adding words, to the adminiſtration of a Sacrament, which have not been preſcribed by the Divine Inſtitutor. But what the Doctor means when he ſays that theſe names ſhould be *generally* uſed, is altogether incomprehenſible to me. Does he mean that they ſhould be uſed in a *general manner?* But names either are pronounced *diſtinctly* and *in particular*, or not at all. Or elſe, that they ſhould be uſed *now and then?* But if it be highly expedient to pronounce them *ſometimes*, why not *always?*

Or if *ſometimes* they may be omitted, why are they to be pronounced *at any time?*

*P.* For my part I think it is neceſſary to pronounce them diſtinctly, as they are in the text, and when ever Baptiſm is adminiſtered.

*C.* I am perfectly of the ſame opinion.

*P.* But I mean that this is clearly inferred from the text itſelf, independently of the doctrine and practice of the primitive Fathers.

*C.* There I cannot agree with you.

*P.* In that text " Miniſters are peremptorily com-" manded by Chriſt, to baptize in this very Form; *Go* " *ye therefore, and teach all nations, baptizing them in the* " *name of the Father, and of the Son, and of the Holy* " *Ghost* *."

*C.* But Chriſt did not ſay, that the Miniſters of Baptiſm ſhould pronounce theſe words; *I baptize thee in the name of the Father* &c.; he only commanded that Baptiſm ſhould be given *in that name.* Now to baptize *in the name* of the Three Divine Perſons, does not neceſſarily imply a diſtinct pronunciation of their names. It might only ſignify a baptizing *in virtue*, or *in honour*, or *unto the faith* of theſe Divine Perſons. For we often meet in Scripture with this expreſſion, *In the name*, as for example: *He that receiveth a prophet* in the name *of a prophet*, &c. (a); *Bleſſed is he that comes* in the name *of the Lord* (b); *I am come* in my *Father's* name; &c. (c): And yet, no *pronouncing* of the name of a prophet, or of Chriſt &c., as *a Form of words*, is meant in theſe texts. Therefore in the text of the commiſſion, baptizing *in the name* of the Father &c. might only ſignify a baptizing *in virtue*, or *in honour*, or *unto the faith* of thoſe Divine Perſons. The Preſbyterian Divines, admit of this ſenſe, in their Explication of the Shorter Catechiſm. For to this queſtion: " What is it to be " baptized *in the name* of the Father" &c.; they anſwer: " It is, not only to be baptized *in the will, command,* " *and authority* of the Three One God; but likewiſe to

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* Aſſemb.' Catech explain. Q. 94. q. 25.

(a) Matth. x. 41. (c) xxi. 9. (c) Jo. v. 43.

"be, by Baptiſm, ſolemnly dedicated and devoted to the "Father &c *." And a little after, having ſtarted the following queſtion: "Did not the Apoſtles baptize in another "Form, when they baptized *in the name of the Lord Jeſus?* "acts viii. 16". they give this ſolution: "It is not to "be ſuppoſed, that the Apoſtles would alter the Form "ſo expreſsly delivered to them, by their glorious Maſ-"ter; and therefore, when any are ſaid to be baptized "*in the name of the Lord Jeſus*, it is not deſigned there-"by to notify to us, in what Form of words they were "baptized; but only that they were baptized, *by the* "*authority* of Chriſt, who appointed this Sacrament, "and *unto faith* in him, and *communion* with him †." But ſince theſe expreſſions, *in the name of the Lord Jeſus*, were not deſigned to notify to us, in what *Form* of words the Apoſtles baptized, how can thoſe Divines know, that theſe words: *in the name of the Father* &c. were deſigned by our Saviour, to notify to us the *Form*, in which we ſhould do it? The phraſe in both texts is exactly the ſame; yet they allow the deſign to be different; it is not therefore from the text itſelf, they know what is the deſign or meaning of it.—Whence then can they know it?—Whether they will own it or not, it is from the ſame ſource, as Catholics know it themſelves, viz. from Tradition. But if Tradition is not an *infallible* Rule of faith, how can they be ſafe in following it? How dare they upon its authority, frame this article of their religion? "The party is to be baptized in the "name of the Father, and of the Son, and of the Holy "Ghoſt ‡." In ſhort either they muſt acknowledge the authority of Tradition as we do; or by uſing in the adminiſtration of a divine ordinance, a Form of words, which they cannot prove from Scripture alone, to have been inſtituted by Chriſt, allow that they are guilty of "adding to the worſhip of God, a thing received by "Tradition;" which they reckon to be *a ſin forbidden* "*in the ſecond commandment* ||."

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* Q. 94. q. 22. † Q. 26. ‡ Confeſſion of Faith xxviii. No. 2.

|| Larger Catechiſm. Q. 109.

*P.* Do you know what the Anabaptiſts ſay upon this ſubject?

*C.* Mr Gale ſays, "that it has been univerſally al- "lowed in the church, from the beginning,—if Baptiſm "is not adminiſtered *in that only regular Form of words*, "which the Inſtitutor preſcribed, *in the name of the Holy "and ever bleſsed Trinity*, that Baptiſm is *ipſo facto* null "and vacated*." I alſo meet with the following paſſage in a Treatiſe of John Norcotts another Anabaptiſt writer: "Conſider the great name in which Bap- "tiſm is adminiſtered. *Baptize them in the name of the "Father, Son, and Holy Ghost* †."—"Surely, ſays Mr "Booth, if the performance of any thing, either does "or can require the moſt explicit divine authority, it "muſt be that which if performed at all, ſhould be *ex- "preſsly* done, *in the name of the great Supreme* ‡."—But to my great ſurprize, Mr McL., who had undertaken to illuſtrate the commiſſion given by Jeſus Chriſt to his Apoſtles, and to explain all that belongs to the nature of this ordinance, does not take the leaſt notice of this difficulty; and never ſays, whether any *Form of words* is to be uſed in Baptiſm, or not. But under this title: *The name into which believers are to be baptized*, he teaches that, "To baptize *in the name* of the Father, and of the "Son and of the Holy Ghoſt, is to baptize *in the faith* "or *in the doctrine* of the Goſpel, which is teſtified by "the Divine Three who are One." &c. ‖. Whence it appears that Anabaptiſts alſo are divided, with reſpect to the things requiſite, for a valid adminiſtration of Baptiſm. What then muſt be the perplexity of thoſe among them, who wiſh to be conſiſtent! If they uſe the common Form, when it is not *expreſsly* commanded, Mr B. tells them that *the most explicit divine authority* is required for thus interpoſing the name of the ſupreme God. If they lay it aſide Mr G. tells them that the Inſtitutor has preſcribed it; and that it has been univerſally allowed in the Church from the beginning, that Baptiſm, without that Form, is null and vacated. Again, will they preſerve this Form, upon the authority of Tradition, then they muſt give up the favourite tenet, which they hold in common with all the Reformers, viz. that Scripture is the *only* Rule of Faith. Will they reject it, becauſe chiefly grounded upon Tradition, then they not only paſs ſentence againſt all Chriſtian Churches who uſed that Form, and accounted it neceſſary, but involve themſelves in the ſame condemnation. For when Mr G. teſtifies, that it has been *univerſally* allowed *in the Church* from the beginning, that Baptiſm is null, without that regular Form of words, he means his own Church, as well as other Churches. Beſides it would be impoſſible to find any conſiderable body of Chriſtians, at any period whatever, who did not uſe ſome Form or other, in the adminiſtration of Baptiſm. The Anabaptiſts therefore muſt, in ſpite of their own principles, retain that Form, which has been always uſed in the Church, though there is no evident warrant for it in Scripture.

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* Let. ii. p. 83.

† Baptism diſcovered. ch. 7.

‡ Vol. ii. p. 52.

‖ Page 113.

*P.* Are you certain that a *Form* of this kind was uſed by the primitive Chriſtians, in the adminiſtration of Baptiſm?

*C.* It is a matter of fact which admits of no doubt. St Juſtin ſpeaking of new Converts ſays: "Then in the "name of the Father of all things, and God our Lord, "and of our Saviour Jeſus Chriſt, and of the Holy "Ghoſt, they are waſhed in Water." And what clearly ſhews that he ſpeaks here of a *Sacramental Form* of words, he adds a little after: "Upon him, who wiſhes to be re"generated and has done penance for his ſins, is *the name* "*of the Father* of all things, and Lord God invocated— "He is alſo waſhed *in the name of Jesus Christ——and* "*in the name of the Holy Ghost*[*]." Tertullian, in order to ſhew the diſtinction of the three Divine Perſons, ſays; "Chriſt has commanded to baptize, not unto one, but "unto the Father, and the Son, and the Holy Ghoſt: "For we are not tinged[†] once only, but thrice, at each

"name

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[*] Apol. 1.

[†] To tinge, *tingere*, is the word commonly used by Tertullian, to express the *Washing* or application of water to the body in Baptism. When

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"name unto each Perſon [*]:" Which is a manifeſt proof that there was a diſtinct mention of the three Divine Perſons made in Baptiſm, not by way of preaching, but as a Sacramental Form, in the very adminiſtration of that divine ordinance. The ſame author ſays in another place, that "*the law of Baptiſm* has been impoſed, and *its* "*Form* preſcribed by theſe words: *Go teach the nations,* "*baptizing them* in the name *of the Father, and of the* "*Son, and of the Holy Ghost* [†]."—Among thoſe ancient Regulations, which go by the name of Apoſtolic Canons, we find one to this purpoſe. "If any Biſhop or Prieſt do "not, according to the Lord's command, baptize unto "the Father, and the Son and the Holy Ghoſt, let him "be removed [‡]."—The firſt Council of Arles, about the year 314; paſſed this decree, relating to the Arians. "If any of them come back to the Church, let them be "interrogated by the Prieſts, concerning the ſymbol of "our faith, and if it appears that they have been baptized "in the Father, and the Son, and the Holy Ghoſt, it will "be ſufficient to lay hands upon them, that they may re"ceive the Holy Ghoſt; but if they do not profeſs that "Trinity, let them be baptized [‖]."—The firſt general Council of Nice, in the year 325, commanded that the Paulianiſts ſhould be rebaptized, but not the Novatians [§]; becauſe, ſays Innocent I, "The Paulianiſts did not bap"tize *in the name of the Father; and of the Son, and of* "*the Holy Ghoſt;* whereas the Novatians baptized in "theſe awful and tremendous words [⸸]." From theſe authorities it clearly appears not only that the invocation of the three Divine Perſons was uſed by the Fathers, in the adminiſtration of Baptiſm but alſo that they accounted it indiſpenſibly neceſſary.

*P.* But how will you reconcile the neceſſity of this Form, with what we read in ſeveral places of the New Teſta-

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Baptiſm is given by immerſion, the body is dipt thrice, when it is given by affuſion, the water is poured thrice; and the Form is pronounced in the mean time; the name of the *Father* corresponding with the firſt *tinging*, the name of the *Son* with the ſecond, the name of the *Holy Ghoſt* with the third.

[*] Adverſus Praxeas ch. xxvi. [†] De Bapt. ch. 13. [‡] Canon. 48. or 49. [‖] Can. 8. [§] Can. 10. [⸸] Ep. 22.

Teſtament, that Baptiſm was given to believers, *in the name of the Lord Jeſus*(a), without any mention either of the Father, or of the Holy Ghoſt.

*C.* I have obſerved already, that this expreſſion, *in the name of*, is the ſame, both in the text of the commiſſion, and in theſe texts you allude to; conſequently had we no other Rule than Scripture, we ſhould be obliged to ſay, either that Chriſt never commanded that Baptiſm ſhould be given, with the invocation of the three Divine Perſons, or that he alſo taught his diciples, that it might be given in his name only. But as we learn from Tradition that Baptiſm has always been adminiſtered in the Church in the name of the three Divine Perſons, and never in the name of Chriſt alone, we infer thence, that when the Scripture ſays, that believers were baptized *in the name of the Lord Jeſus*, it is only to notify, that they received the Baptiſm inſtituted by Chriſt, in contradiſtinction to that of John, or that they were baptized "by Chriſt's "authority, and unto faith in him, and communion with "him." Beſides we may obſerve, with St Baſil, that "St Paul ſpeaking of Baptiſm, does ſometimes mention "the Holy Ghoſt, without the Father and the Son; as "in this text: *In one Spirit were we all baptized.* 1. "Cor xii. 13.; and yet, ſays that learned Father, none "would on that account affirm, that the name of the Holy "Ghoſt only, was invoked. For the *Tradition* which "has been delivered, regarding the life-giving grace of "Baptiſm, ought to remain inviolable." And a little after, he confirms the ſame by this deciſive argument againſt thoſe who denied the divinity of the Holy Ghoſt. "If the ſeparating the Spirit from the Father and the "Son, in Baptiſm, makes it a mere nullity for him who "receives it, what ſecurity will there be for us, if we "ſeparate the Spirit from the Father and the Son; for "as we believe in the Father and the Son and the Holy "Ghoſt, ſo are we baptized in the name of the Father, "and of the Son, and of the Holy Ghoſt *."

*P.* Beſides the invocation of the bleſſed Trinity, is it alſo neceſſary to expreſs in the *Form* the action of the

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(a) Act viii. 16. xix. 5.

* De Spirit. s. c. 12.

Miniſter, by theſe words, *I baptize thee*, &c. or, as the Greeks do, *Be this ſervant of God baptized* &c.

*C.* Yes; it is neceſſary the ſacramental action of the Miniſter ſhould be expreſſed in the Form; and Baptiſm adminiſtered without the words that expreſs it, would not be received in our Church. This indeed can no more be proved from Scripture, than the neceſſity of a Form at all; but we learn both from the ſame Tradition. For in the moſt ancient Rituals, uſed either by the Latin or Greek Churches, we find that the action of baptizing is always expreſſed in the words of the Form. As to the expreſſing of that action, in the firſt perſon, as the Latins do; or in the third, as the Greeks do it, is indifferent. Yet I am of opinion, with the Authors of the Shorter Catechiſm explained, that " It is proper it ſhould be introduced by words in the firſt perſon,—Setting forth " the authority, that a Miniſter lawfully called, has to " diſpenſe this ſacrament, ſuch as: *I baptize thee* &c*."

## *The* Matter *and* Form *must go together.*

*P.* SOME, it is ſaid, make Diſcourſe, before the adminiſtration of Baptiſm, in which they finally introduce the text of the commiſſion, *Go teach all nations, baptizing them in the name of the Father* &c; and when they have done preaching, perform the ceremony, without any other Form of words: pray, do you conſider the Baptiſm in that caſe to be valid?

*C.* No: for as the *words* were inſtituted, to fix and determine the nature of the action, which is indifferent of itſelf, and to conſtitute it a Sacrament, they ought not to be pronounced, as a *quotation* from Scripture, nor by way of preaching, as if they were merely intended for the inſtruction of the by-ſtanders; but as a *Form* upon the perſon to be baptized, and at the very time of the adminiſtration,

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* Q. 94. q. 27.

niſtration, neither before nor after. In fact the form is not: *I ſhall baptize thee*, nor *I have baptized thee*, but *I baptize thee;* which would not be true, if the action of waſhing did not exactly correſpond with the pronouncing of the words. When Tertullian ſays: "We are not tinged *once*, but *thrice, at each name, unto each perſon;*" he ſhews ſufficiently that the Form was pronounced by the primitive Chriſtians, neither *before*, nor *after*, but *at the very time* the water was applied.

*P*. But if the Miniſter ſhould not apply the water, at the very time he pronounces the Form, but put off a while, upon ſome pretext, or neceſſity, as for example, if he had to wait for the water; pray, would any delay of this kind invalidate the adminiſtration of this ſacrament?

*C*. Were the delay ſo conſiderable, that the pronouncing of the Form, and the application of the water could no longer be conſidered as the ſame ſacramental action, it would in that caſe invalidate the ordinance. It is impoſſible to determine preciſely the degree of interruption, between the Matter and the Form, which might endanger the validity of the ſacrament; but in general, the greater the interruption is, the greater alſo muſt be the doubt ariſing from it. Parents therefore, who are deſirous of ſecuring the Salvation of their children, ought to take care, that in the adminiſtration of Baptiſm to them, the Form be pronounced neither *before* nor *after* the application of the water, but *at the very time* this external waſhing is performed.

## Preaching *no part of* BAPTISM.

*P*. YOU ſeem to ſuppoſe that the external waſhing and the Form are the only things requiſite, for a valid adminiſtration of Baptiſm. But "ought not alſo *teaching* "or *preaching* of the word to go before Baptiſm*."

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* Short. Cat. Expl. Q. 95. q. 5.

*C.* It may; but it cannot be ſuppoſed, that the preaching of the word is as eſſential to Baptiſm, as the external waſhing, and the invocation of the Trinity, which conſtitute the very eſſence of the exterior rite.

*P.* Yet Preſbyterians believe that "*preaching* ought "to go before Baptiſm, becauſe our Lord has joined "them together: *Go ye therefore and teach all na-"tions, baptizing them* &c.; and accordingly it was "the uniform practice of the Apoſtles to preach, when "they baptized *."

*C.* No doubt when any adult perſon is to be baptized, he muſt previouſly be inſtructed; and conſequently have the word of God preached to him: This is what our Saviour has preſcribed, by theſe words: *Teach all nations baptizing them* &c; and what the Apoſtles have uniformly practiſed. But thence to conclude that the *preaching* of the word ought to go immediately, before the adminiſtration of Baptiſm, as ſomething eſſential to it, whenever it is adminiſtered, even when it is adminiſtered to Infants, is a groundleſs and ridiculous opinion. For who can imagine, that the preaching of the word is an eſſential part of Baptiſm, when they who hear the word, and thoſe who are baptized, are not the ſame; which is the caſe when Baptiſm is given to Infants. Yet it is this abſurd opinion, which is the cauſe, why ſo many children among Preſbyterians die unbaptized, and are deprived of the benefit of regeneration; becauſe dying before the firſt Sunday after their birth, they cannot be brought to the Church or Meeting, the only place where, according to the Preſbyterian Directory, the Word is to be preached and Sacraments are to be adminiſtered.

*P.* At leaſt, with reſpect to adult perſons, you will allow, that the preaching of the Word ought to go before their Baptiſm.

*C.* They muſt certainly hear the Word, previouſly to their Baptiſm, and be thoroughly inſtructed in the truths of the Chriſtian Faith; but that the Word of God ſhould be preached to them *immediately* before, or even

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* Ibid.

even the very day of their Baptiſm, is not at all neceſſary. If *preaching* and *baptizing* were always to go together, and by divine inſtitution, as thoſe Divines ſeem to pretend, both ſhould be done by the ſame Miniſter. For whatever belongs to the eſſential rite of a Sacrament, muſt be wholly performed by the perſon who adminiſters it, and not partly by him, and partly by another. Yet we ſee that St Peter preached the word, and his companions *baptized* (a). St Paul alſo informs us that, though he always *preached*, yet he did not always *baptize* (b): a manifeſt proof that *preaching*, even in regard of the Adults, is no eſſential part of Baptiſm.

*P* What do you think of thoſe *new Forms*, in which, beſides the invocation of the three Divine Perſons, there are other words introduced, tending to expreſs or inſinuate the tenets of ſome particular ſect?

*C*. At any rate, it is extremely criminal to make any addition to the preſent Form of Baptiſm; and if thoſe additions do eſſentially alter the Form, by giving it a ſenſe contrary to, or different from that, in which it has always been underſtood in the Church, the Baptiſm given with that corrupted Form is null. It was upon this principle, that Baptiſm given by ſome Arians *in the name of the Father, through the Son, in the Holy Ghoſt* was accounted invalid. For the ſame reaſon the Baptiſm given by ſome Zuinglians, not in the one *name*, but "in the *names* of the Father, the Son, and the Holy "Ghoſt," as is related by Eckius * was a nullity. And if what is reported of the Engliſh Unitarians be true, that they have made an addition to the uſual Form of Baptiſm, tending to inſinuate their errors againſt the Bleſſed Trinity, the Baptiſm which they give, with that heretical Form will be of no value.

*P*. Muſt the Words: *I baptize thee* &c. be pronounced by the ſame perſon who applies the water?

*C*. Undoubtedly: The ſame Miniſter who applies the Matter muſt pronounce the Form, otherwiſe Baptiſm is invalid. Yet however incredible it may appear, the Reformers have ſometimes been guilty of that ſacrilegious abuſe, of having this ſacrament adminiſtered to the ſame perſon, by *two* different Miniſters, the *one* ſprinkling the water, the *other* pronouncing the Form. "The Pontiff of Rome, ſays Mr Robinſon, never preſumed to ſtand on the verge of a baptiſtery, and pronounce the baptiſmal words, when his Official below immerſed a child in water; but Proteſtant Miniſters have done more. One in the pulpit hath uttered the words: *I baptize thee*, and ſo on; while another below hath ſprinkled the Child. Cardinal Sfondrati perſuaded them to lay aſide this abuſe *."

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(a) Acts x. 48. 1 Cor. 1. * Hom. 10. de Bapt.

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* History of Baptism. c. xxxiii. page 451.

# CONVERSATION VIII.

## *ANTIQUITY OF THE CEREMONIES USED BY CATHOLICS, IN THE SOLEMN ADMINISTRATION OF BAPTISM.*

*Proteſtant.* BEFORE I take leave of you, I beg you would acquaint me with the meaning of the different Ceremonies, uſed in your Church, in the Adminiſtration of Baptiſm. Do you account them neceſſary, for the validity of this Sacrament?

*Catholic.* By no means. We require nothing for a valid adminiſtration of Baptiſm, but the application of the water, to the body of the perſon to be baptized, with that Form of words we have juſt ſpoken of. Accordingly, we account it validly adminiſtered by our Laity, who never uſe thoſe Ceremonies; and by Preſbyterians, Anabaptiſts, and other Reformers who reject them as ſuperſtitious. When therefore Mr Robinſon, in his Hiſtory of Baptiſm, has advanced that "Catholics, beſide "Baptiſm, *held the neceſſity* of no leſs than two and "twenty Ceremonies, which they have affixed to "it*;" he has been guilty of a groſs miſtake, not to ſay of a wilful miſrepreſentation.

*P.* To what purpoſe then are ſo many Ceremonies uſed in your Church, if you think that Baptiſm is validly adminiſtered, without them?

*C.* Becauſe all primitive Chriſtians uſed the ſame; and the Ancient Fathers not only extolled the excellence, and ſhewed the utility of theſe Ceremonies, in exciting the faith and devotion of the Faithful, but alſo informed us that they had received them by Tradition from the Apoſtles; which we account a ſufficient reaſon to retain them. But before we come to the explication of thoſe Ceremonies, in particular, I muſt relate what ſome Proteſtant Divines have ſaid of religious Ceremonies, in general. The Engliſh Reformers, in the preface to the Second Book of Common-Prayers now in uſe in that Church, ſpeaking of ſuch ceremonies as they had thought proper to retain, ſpeak thus: " Although they have " been deviſed by man, yet it is thought good to reſerve " them ſtill, as well for a decent order in the Church, " as becauſe they pertain to edification.—Chriſt's Goſ" pel is not a Ceremonial Law, as much as Moſes' Law " was; but it is a Religion to ſerve God, not in the " bondage of the Figure or ſhadow, but in the freedom " of the Spirit, being content only with thoſe Ceremo" nies which do ſerve to a decent Order, and godly diſ" cipline, and ſuch as be apt to ſtir up the dull mind of " man to the remembrance of his duty to God, by " ſome notable and ſpecial ſignification, whereby he " ought to be edified."——Since the firſt eſtabliſhment " of the Church, ſays Alexander Roſs, ſhe has always " made uſe of ſome decent ceremonies, which do not " argue any defect or want in Religion, but the weak" neſs only of thoſe that are children in Religion, who " muſt ſometimes be fed with ſuch milk—The Chriſtian " Church ſtands in as much need of ſome outward de" cent and ſignificant Ceremonies, to help her knowledge " and devotion, as the Jews did, though not of ſo many, " nor of the like nature." And he adds: " I obſerve " that where there are no Ceremonies, there is ſmall re" verence and devotion." At laſt he concludes, " It is " *requiſite* to have ſome decent ſignificant Rites, and ſuch " as may further knowledge and devotion *"."

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* Ch. xxxvi. page 511.

*P*. The Scotch Reformers were of a different opinion. They aboliſhed all Ceremonies whatever; and in every branch of the public Worſhip, ſtrictly kept to the divine Inſtitution, without adding any thing to it.

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* A view of Religions. Seſs. 15. Q. 8.

*C.* If you ſpeak of the firſt Reformers of Scotland, they had retained many of our ancient Ceremonies, as the Lutherans and other Proteſtants alſo have done. They who profeſſed to reject all Ceremonies were a new ſet of Reformers, who in the year 1645, that is about a hundred years after the firſt Reformation had been ſet up, publiſhed the new *Directory*, and impoſed it upon their followers, alledging that "*In theſe latter times*, God "vouchſafeth to his people *more and better means* for the "diſcovery of error and ſuperſtition, and for attaining of "knowledge in the myſteries of godlineſs."

*P.* That is very amazing! How could they pretend to have *more and better means* of attaining the knowledge of the myſteries of godlineſs, in the year 1645, than John Knox and his Fellow-Reformers had, about the year 1560? Theſe means therefore, whatever they may be, are different from *the Word of God*, which John Knox and his co-operators had, as well as they: and yet they ſay they were *better means*.

*C.* Hear how they go on. "Upon theſe and many the "like weighty conſiderations, not from any love to no"velty, or intention to diſparage our firſt Reformers, (of "whom we are perſuaded, that, were they now alive, "they would join with us in this work, and whom we "acknowledge as excellent Inſtruments, raiſed by God to "*begin* the purging and *building* of his houſe, and deſire "they may be had of us and poſterity in everlaſting re"membrance, with thankfulneſs and honour;) but that "we may in ſome meaſure anſwer the gracious Provi"dence of God, which *at this time* calleth upon us for "*further* Reformation; and may ſatisfy our own con"ſciences, and anſwer the expectation of other Reformed "Churches, &c.—We have after earneſt and frequent "calling upon the name of God, and after much conſult"ation, not with fleſh and blood but with his holy *Word*, "reſolved to lay aſide the former Liturgy, with the *many* "Rites and Ceremonies formerly uſed in the Worſhip "of God &c." I ſhall leave it to you to make upon this Apology what reflections you pleaſe, contenting myſelf with obſerving, that though thoſe Reformers here boaſt of having conſulted, not with fleſh and blood, but with the Word of God, about the laying aſide of all ancient Ceremonies, yet they have ſtill retained ſome, or contrived new ones, which are not at all to be found in Scripture.

*P.* Pray, what are thoſe Ceremonies they have either retained or introduced?

*C.* In their Directory *, I meet with the following regulations which are entirely of a cermonial nature. 1. "Baptiſm is not to be adminiſtered in private places, "nor privately, but in the place of public worſhip and "in the face of the Congregation." 2. "The child is to "be preſented by the father, or ſome Chriſtian friend, "profeſſing his earneſt deſire, that the child may be baptized." 3. "The Miniſter is to uſe ſome words of in-"ſtruction," not to the child who could not underſtand it, but to the by-ſtanders. 4. "Prayer is to be joined "with the word of inſtitution, for *Sanctifying* the Water to this ſpiritual uſe." 5. "The Miniſter is to de-"mand the name of the child, and to call the child by his "name," when he pronounces the words *I baptize thee* &c. 6. After the adminiſtration of Baptiſm, "the Mini-"ſter is to give thanks, and to pray." For all which there is neither command nor precedent in Scripture. Beſides it muſt be obſerved that when thoſe or other Reformers thus preſumed to add Ceremonies of their own to the adminiſtration of Baptiſm, and to aboliſh thoſe that had been uſed before, they acted without authority, having neither been ſent by God nor his Church. Now, according to the important remark of thoſe Engliſh Divines I have cited before. "Although the keeping or omitting "of a Ceremony, in itſelf conſidered, is but a ſmall thing; "yet the wilful and contemptuous tranſgreſſion and "breaking of a common order and diſcipline is no ſmall "offence before God. *Let all things be done among you,* "ſays St Paul, *in a ſeemly and due order:* the appoint-"ment of which order pertaineth not to private men. "Therefore no man ought to take in hand, or preſume "to appoint or alter any public or common order, in

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* Art. Baptism.

"Chriſt's Church, except he be lawfully called and authorized thereunto." Which certainly was not the caſe of the Reformers, who all took the honour to themſelves, without being called as was Aaron. However, I ſhall ſay with the ſame Divines, "ſuch men granting ſome "Ceremonies convenient to be had," (ſince they eſtabliſhed ſome) "ſurely when the old may be well uſed, "then they can not reaſonably reprove the old, only for "their age, without betraying their own folly. For in "ſuch a caſe, they ought rather to have reverence unto "them, for their antiquity; if they will declare themſelves to be more ſtudious of unity and concord, than of "innovation and new-fangledneſs."

*P*. If the Ceremonies uſed by your Prieſts, in the adminiſtration of Baptiſm, are really derived from the practice of the primitive Chriſtians, I muſt grant it to have been very criminal in our Reformers to aboliſh them.

*C*. There are none of thoſe Ceremonies, but are mentioned by the Fathers, who lived within three or four hundred years after the Apoſtles, that is, at leaſt a thouſand years before the pretended Reformation. And they ſpeak of thoſe Ceremonies, not as of New Inſtitutions which they themſelves had introduced, or which had been introduced in their own times, or of which they knew the commencement in ages ſubſequent to that of the Apoſtles; but as of Ancient Rites of which no beginning could be aſſigned, in any period after the Apoſtolic age. Nay with reſpect to moſt of thoſe Ceremonies, the Fathers expreſsly declare, they were derived from the Apoſtles. "Among the Inſtitutions and doc"trines which are preſerved in the Church, ſays St "Baſil, ſome we hold from the written Revelation, others "*from the Tradition* of the *Apoſtles*, which have been "delivered to us ſecretly; both which have equal force, "to eſtabliſh the truths of Religion, and which no one "contradicts, who is ever ſo little acquainted with ec"cleſiaſtical diſcipline. For if we ſtrive to reject all "cuſtoms that have not been delivered in writing, as if "they were not of much virtue, we act imprudently, "and do the Goſpel itſelf the greateſt prejudice; or rather leave nothing of the public teaching, but the bare name. To begin by that cuſtom which is the firſt, and the moſt univerſally practiſed, who left it in writing that we ſhould mark them with *the ſign of the Croſs*, who have begun to place their confidence in the name of our Lord Jeſus Chriſt?—*We bleſs the water* of Baptiſm, and *the oil of unction*, as alſo the perſon who is baptized; but from what Scriptures have we learned to do ſo? Is it not from a ſilent and ſecret Tradition? What Scripture has taught us *to anoint with oil*, and to *waſh thrice over* the perſon who is baptized, and the other things which relate to Baptiſm, as *the renouncing of Satan*, and his Angels? Have we not received them from a ſecret Tradition, from the doctrine which our Fathers have received without curioſity, and preſerved in ſilence, that is, without committing it to writing[*]? Indeed it was very proper thus to ſecure to theſe Myſteries the veneration which is due to them, by keeping them ſecret. For would it have been expedient to publiſh in writings ſuch doctrines as ought to be kept from thoſe, who are not yet initiated." And a little after he adds: "In the origin of the Church, *the Apoſtles* and the Fathers, *having delivered certain Rites*, kept them in due veneration by ſecrecy—and this is the ſource of the Tradition of thoſe things which have not been written[†]."

*P.* I am ſurpriſed to ſee the bleſſing of baptiſmal water reckoned by St Baſil, among the Apoſtolic Traditions.

*C.* St Baſil is not the only one who ſpoke of this ceremony. St Auguſtin ſays that "the Water of Baptiſm is conſecrated by the ſign of the Croſs[‡]." And St Cyprian, that "The water muſt be firſt ſanctified by the prieſt[||]."

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[*] Mr Robinson was so little acquainted with the Antiquity of our Ceremonies of Baptism, though he undertook to speak of them,or so far depended upon the credulity and ignorance of his Readers, as to assert that consecration of Water, the use of oil, sponsors, trine immersion, renounciation of demons are "Ceremonies which *modern* Christians have affixed to Baptism." Ch. viii. page. 49.

[†] De St Spirit. Chap. xxvii.

[‡] Contra. Julian. Lib. VI. c. xix.

[||] Ep. ad. Jan.

We have ſeen before that the Preſbyterian Reformers have preſerved that ceremony.

*P.* What is the meaning of the *triple ablution* or waſhing of the body, which St Baſil alſo accounted an Apoſtolic Tradition?

*C.* It is uſed, for a more expreſs profeſſion of our faith in the three Divine Perſons; and to ſhew that the Father, the Son, and the Holy Ghoſt, equally concur in our ſanctification, by Baptiſm. This ceremony is mentioned, not only by St Baſil, but by Tertullian in ſeveral places of his works who alſo ſpeaks of it, as being derived from primitive Tradition‡. There are few among the Ancients who have not taken notice of it.

*P.* Do they alſo ſpeak of *the ſign of the croſs?*

*C.* "They muſt be great ſtrangers to antiquity, ſays "Dr Raſtray, a learned Proteſtant Biſhop, who do not "know, that *the ſign of the Croſs* was uſed by the pri"mitive Chriſtians, from the Apoſtolical age downward, "not only in the ſacred Myſteries of Religion, but even "in the ordinary occurrences of life; and no ſerious and "judicious Chriſtian, who founds his belief in rational "evidence, can diſregard, far leſs oppoſe the venerable "uſages univerſally received in the firſt and pureſt ages, "immediately ſucceeding the Apoſtles; and which the "Catholic Church could not then have been ſo agreed "in, had they not been undoubtedly derived from A"poſtolical Tradition ‖."—"At every coming in and "going out, ſays Tertullian; when we put on our "cloaths, or ſhoes; when we waſh, when we ſit down "to table when we light a candle, when we go to bed, "whatſoever thing we have to do, we imprint on our "foreheads *the ſign of the Croſs* *." This ancient writer who wrote about a hundred years only, after the Apoſtles, cites the cuſtom of making the ſign of the Croſs, as an inſtance of primitive Tradition.

*P.* But did the Chriſtians uſe it in the adminiſtration of Baptiſm?

*C.* They certainly did. St Gregory of Niſſa, exhorting

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‡ De corona. ch. iii.

‖ Liturgy of Jeruſalem, p. 115.

* De Cor. c. 11.

ing Catechumens, not to defer their Baptiſm ſays: "Make haſte to come and receive the ſeal and *the ſign of the croſs* †."—"What is *the ſign of Chriſt*, ſays St Auguſtin, but the Croſs of Chriſt, as every body knows? Which ſign, if not applied to the foreheads of the believers, to the water whereby they are regenerated, to the oil with which they are anointed, to the ſacrifice with which they are fed, none of theſe things is duly performed ‡." The ſame Father often ſpeaks of the Croſs that was ſet upon the forehead of the Catechumens previouſly to their Baptiſm. "You are not yet born again by Baptiſm, but you are already conceived *by the ſign of the Croſs*, in the womb of your holy Mother the Church ||."—St Cyprian ſays that "the Lord has foretold that the profane, and all ſuch as were ſtrangers to the divine regeneration, not being born again ſpiritually, nor made children of God, ſhould be burnt in hell-fire;" and alſo that "the Lord declares, that thoſe only ſhall be able to eſcape this fire, who ſhall have been regenerated, and *ſigned with the ſign of Chriſt* §."—Tertullian ſpeaking of the manner, in which a man is dedicated to God, upon his embracing Chriſtianity, ſays; "the Body is waſhed, that the ſoul may be cleanſed; the body is anointed, that the ſoul may be conſecrated; the body *is ſigned*, that the ſoul may be ſecured; the body receives the impoſition of hands, that the ſoul may be enlightened by the Spirit; the body feeds upon the body and blood of Chriſt; that the ſoul may be filled with God *." In another place, alluding to that mark ſhewn to Ezechiel, which was ſet upon the foreheads of ſuch of the inhabitants of Jeruſalem as were to be preſerved from the general ſlaughter, he ſays that "This mark was the letter T the figure of a croſs, which the Prophet foreſaw ſhould be ſet upon our foreheads ⸸."

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† Orat. *Qui. differ. Bapt.*

‡ Tract. in Joan. c. xviii. No. 5.

|| De Symbol. ad Catech. L. ii. c 1.

§ Epist. ad Demet.

* De resurrectione carnis. ch. viii.

⸸ It is hardly supposeable that so learned a man as Mr Robinson, had never

*P*. Pray what is the meaning of that ancient ceremony?

*C*. As the Croſs was the inſtrument of our redemption, by making or receiving the ſign or figure of it upon us, we profeſs ourſelves diſciples of Jeſus Chriſt crucified. "We carry his ſign upon our foreheads, ſays St Auguſtin, of whom we are not aſhamed, if we have him in our heart *." "Chriſt choſe to die upon a Croſs, and has ſet the Croſs upon the foreheads of the faithful, that every Chriſtian might ſay: *God forbid that I should glory, save in the cross of our Lord Jesus Christ* †." "If then thou carrieſt the ſign of Chriſt's humility upon thy forehead, carry alſo the imitation of Chriſt's humility in thy heart‡."

*P*. I wonder that a Ceremony both ſo ſignificant and ſo ancient has been aboliſhed by moſt of the Reformers!

*C*. The Puritains did all they could to have it aboliſhed in the Church of England; but were oppoſed by ſeveral learned men. Sr R. Baker relates in his Chronicle, that "Dr Reynolds confeſsed it had ever been uſed, ſince the Apoſtles' time, at going abroad, or entering into the Church, or at their prayers and benedictions; but doubted of the ancient uſe of it in Baptiſm; to which the Bp. of Wincheſter anſwered that in Conſtantine's time, it was uſed in Baptiſm; and the Dean of Weſtminſter ſhewed, out of Tertullian, Cyprian ,Origen and others, that in their time, it was uſed *in immortali Lavacro*, which could be nothing but Baptiſm. And this the King *judged to be antiquity enough*, to warrant the continuance of it ſtill." Upon the ſame principle they ſhould alſo have preſerved all the other ceremonies of Baptiſm, which are of equal antiquity. And indeed many of them had been preſerved in the firſt Liturgy; but

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never met, in the course of his studies, with any of those testimonies concerning the antiquity of this ceremony; yet he advances that "the affixing of a Cross to Baptism seems to have taken rise, in the time of Crusading," that is, about the XII. Century. Hist. of Bap. ch. xxxi. page 391. Adv. Marcion. L. iii. c. 22

* Tract in Joan. III. No. 2.

† Ibid. Tract. XLIII. No. 9.

‡ In Psalm. 143. c. 14.

but this "Liturgy, ſays Dr Heylin, was diſcontinued "and the ſecond ſuperinduced upon it, to give ſatisfaction unto Calvin's cavils, the curioſities of ſome, and "the miſtakes of others of his friends and followers*."

*P.* Was alſo the *Anointing* of the perſon baptized, uſed in the primitive ages?

*C.* All the ancient Fathers ſpeak of that ceremony. We have ſeen already the teſtimony of St Baſil, who informs us of its Apoſtolic derivation.—Tertullian is no leſs expreſs. In his Treatiſe againſt Marcion, "Chriſt, "ſays he, has not reproved the works of the Creator, "as *water*, with which he waſhes his diſciples, and *oil*, "with which he anoints them †." In his Treatiſe on Baptiſm, he ſays; "After we come out of the Laver, we "are *anointed* with the bleſſed unction--This unction runs "over the fleſh, but is profitable to the Spirit ‡." In another place; "The body is anointed that the ſoul may "be conſecrated."—St Cyprian alſo ſays that "he who "is baptized muſt be *anointed* with the Chriſm, that "he may be *the Anointed of God*, and have the grace "of Chriſt in himſelf ‖." He ſays in the ſame place, that "This *oil* with which thoſe who are baptized are "*anointed*, is ſanctified upon the altar;"—For which reaſon St Cyril calls it *bleſſed oil*, and ſays "it is a ſymbol of Chriſt's unction, which is communicated to us: "and by prayer and the invocation of God acquires ſuch "virtue, as not only to blot out all the fatal remains of "our ſins, but alſo repell every attack of the enemy §."

*P.* You alſo uſe *the Impoſition of hands* upon thoſe that are baptized?

*C.* Tertullian ſpeaks of this ceremony, as one that was uſed upon believers, when firſt dedicated to God, as we have ſeen already.—St Auguſtin ſays that "the Catechumens were in ſome manner ſanctified by the ſign "of Chriſt, and the prayer which accompanied *the Impoſition of hands* ⸸."—Euſebius relates that this ceremony was performed upon Conſtantine the Great, pre-

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* Hiſt. of the Preſbyterians, Book VI. † Ch. xiv. ‡ Ch. vii. ‖ Epiſt. ad Jan. § Catech. Myſt. ii. No. 3. ⸸ L. ii. de Peccat. Mer. et remis. c. 26.

previouſly to his Baptiſm*. Almoſt all the Ancients ſpeak of this ceremony.

*P.* I wiſh to know what is the meaning of thoſe prayers which you call *Exorciſms*, and which are accompanied with *inſufflations* or *blowings* upon the perſon baptized. Are they alſo of great antiquity?

*C.* St Cyril, ſpeaks of this ceremony in the following manner, when addreſſing himſelf to the Catechumens. "Make haſte to hear the Catechiſms, receive the *Exor-" "ciſms*, with attention. Whether the Miniſter *breathes* " on you, or *excerciſes* you, believe it to be profitable to " you. As metals are purified by fire, ſo is the ſoul by " *exorciſms*; for they are *divine*, and taken from the ho- " ly ſcriptures †." "The breathing of the Saints, and " the invocation of the name of God, like a moſt ardent " flame, burn the devils and put them to flight ‡."—St Auguſtin ſpeaking of the Heretic Julian ſays; "This " man ſtraying, with the Pelagians, from the moſt true " and moſt firmly grounded *Apoſtolic* and Catholic faith, " would not allow that new born Infants were under the " dominion of the Devil, leſt they ſhould be brought " to Chriſt, in order to be transferred unto his kingdom, " and delivered from the power of darkneſs. And thus " he accuſes the Church ſpread through all the world, " in which all children that are to be baptized, are " *breathed* upon, for no other purpoſe, than that the " Prince of this world might be caſt out from them‖." In another place, after having cited St Ambroſe and St Cyprian in ſupport of the Chriſtian doctrine of original ſin, he ſays: "Let Pelagius ſay, if he dares, that theſe " two great men were Manichees, let him caſt the ſame " defaming aſperſion upon the *most ancient Tradition* of " the Church, in which, as I have ſaid already, Infants " are *exorciſed* and *breathed* upon, that being delivered " from the power of darkneſs, that is, from the Devil and " his angels, they may be transferred into the kingdom " of Chriſt. For my part I prefer ſuffering the worſt

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* De vita Const. L. iv. c. 61.

† Præfat. to the Catech.

‡ Catech. Myst. ii. No. 3.

‖ De Nupt. et Concup. L. ii. ch. xviii. alias No. 33.

“ of curſes, and moſt contumelious language, in the company of theſe great men, and with the Church of Chriſt firmly eſtabliſhed in the *antiquity* of this faith, than to hear the moſt flattering praiſes, in the company of the Pelagians ‡.”

*P*. The ceremony *of renouncing Satan* and his works &c muſt have taken its origin from this doctrine you mention, viz. that children are born under the power of Satan, and by Baptiſm are delivered from it.

*C*. Yes, and for that reaſon, St Auguſtin arguments from the general practice of thoſe *Renunciations*, to prove the doctrine of original ſin. “ The ſacred rites of the Church, ſays he, which ſhe celebrates, by the authority *of ſo ancient a Tradition*—ſufficiently demonſtrate, that new born Infants are, by the grace of Chriſt, delivered from the ſervitude of the Devil. For beſides that they are baptized for the remiſſion of ſin, by a moſt faithful and true myſtery, the power of the enemy is alſo previouſly exorciſed, and blown away from them; and they *renounce* him, by the words of thoſe who carry them *.’ This ceremony is mentioned by almoſt all the Ancients.—St Chryſoſtom exhorts the faithful to “ remember the words which they pronounced when they were initiated. *I renounce thee Satan, and thy pomps, and thy worſhip*†.” “ Previouſly to Baptiſm, ſays Tertullian, we profeſs to renounce the Devil, and his pomp, and his Angels‡.”—The form of theſe Renunciations in the Apoſtolic conſtitutions is, as follows. “ I renounce Satan and his works, and his pomps, and his Angels, and his deceits—and I adhere to Chriſt‖.” —In the Ritual of the Greek Church, “ The Prieſt aſks the perſon to be baptized, three different times, *Do you renounce Satan, and his works, and his Angels, and all his worſhip, and his pomps* ; and to each queſtion the Catechumen anſwers, or if it be an Infant, or a barbarian, his ſponſor anſwers ; I do renounce§.”—St Cyprian reminded the Apoſtate Chriſtians who were fallen into

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‡ Ibid ch xxix or No. 51.

* De pec. orig. c. 4. alias. No. 45.

† Homil. 21. ad populum Antioch.

‡ De coron. III.

‖ L. vii. c. 42.

§ Euchol𝑜g.

into idolatry, of theſe *Renunciations**; And ſo did Tertullian all the faithful, to prevent them from falling into it; and deter them from aſſiſting at the public ſhews†. The ſame writer, and after him, St Auguſtin and St Baſil reckon them among the primitive Traditions of the Church‡. That the ſame *Renunciations* were uſed in the Baptiſm of Infants is clear, not only from St Auguſtin and other Fathers of the ſame age, but from Tertullian himſelf, who ſpeaks of the Sponſors and the promiſes made by them, in the name of the children, as we have ſeen already.

*P.* Beſides theſe renunciations, do you not alſo require a ſpecial *Profeſſion* of the Chriſtian Faith, previouſly to Baptiſm?

*C.* Yes: the perſon who is to be baptized, or his ſponſor, not only recites the Creed of the Apoſtles, which is an abridgment of the Catholic Faith, of which he now declares himſelf a profeſſor; but is alſo in a ſpecial and diſtinct manner interrogated, concerning his belief of the principal articles of the ſame creed, by the following queſtions: *Dost thou believe in God the Father* &c. *Dost thou believe in Jesvs Christ, his only Son our Lord, who was born* &c. *Dost thou believe in the Holy Ghost, the Holy Catholic Church* &c. To which he anſwers, *I do believe.* Theſe queſtions were put to the Catechumens, not only during the time of their probation, but immediately before their Baptiſm.—"The exorciſms being over, ſays "St Cyril, you were conducted to the Holy Laver of "divine Baptiſm—and then every one was interrogated, "whether he believed in the name of the Father, and of "the Son, and of the Holy Ghoſt, and you pronounced "the ſalutary *Confeſſion*‡."—St Cyprian alſo ſpeaks of theſe Interrogations, and takes notice of this in particular, *Dost thou believe the life everlasting, and the remission of sins, by the Holy Church**."—St Baſil gives this *profeſſion* made at Baptiſm of our belief in the Father, and in the Son, and in the Holy Ghoſt, as an inſtance of thoſe inſtitutions derived from the Apoſtles, by a ſecret and unwritten Tradition.—Tho. Milles in his edition of St Cyril's works, ſays that "this cuſtom of interrogating the "perſon to be baptized, concerning the faith of the Holy "Trinity, immediately before his Baptiſm, prevailed "*from the time of the Apoſtles**."

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* De laps. † De ſpectac. ch. iv, and xxiv. ‡ De coron. iii.

‡ Catech. Myst. ii. No. 4. * Ep ad Ianuarium.

*P.* Why do you put Salt in the mouth of the perſon that is to be baptized?

*C.* By that ancient Ceremony, we are inſtructed, that a Chriſtian ought to conform both his interior ſentiments, and words, to the rules of divine *Wiſdom*, of which *Salt* is an emblem or ſymbol. *Walk in wiſdom*, ſays St Paul; *let your ſpeech be always, with grace, ſeaſoned with Salt.* (a) *Salt* was alſo conſidered by the Ancients, as a ſign of communion and friendſhip, becauſe of the uſe made of it at table.—Thus origen, ſpeaking of Judas who had betrayed our Lord, after having ſat at table with him, and eat his bread, ſays: "He neither remembered his *Salt*, "nor his table, nor his bread †."—We have the ſame phraſe, in St Chryſoſtom: "He paid no regard to the "table whereat he had been made partaker of his bread, "nor did the communion of his *ſalt* make him bluſh ‡." —The Samaritans, in the letter they wrote to Artaxerxes againſt the Jews that were returned from Babylon, says: *We remembering* the ſalt *we have eaten in the palace—have therefore ſent and certified the king* &c (b):" it is thus St Jerom tranſlates this place.—That Salt was given to the Catechumens, appears from a canon of the III. Council of Carthage, about the latter end of the IV. Century, where it is ſaid expreſsly, that "the *ſalt* ſhould "be given them, *as uſual* ‖."—St Auguſtin alludes to that Ceremony in theſe words. "Then I was ſigned with the ſign of the croſs, and ſeaſoned with *ſalt* §;" meaning, as has been obſerved, by the author of his life, in the Mauriſt edition of his works, "that he had been made a "*Catechumen*, by the care of his virtuous mother, as ſoon

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* Edit. Oxford. P. 285. (a) Col. iv. 5, 6. † Serm. 35. in Matt. ‡ Orat. 72. in Joan: (b) 1 Ezra. iv. 14. ‖ Canon 5. § Conf. L. i. C. 11.

" as he was born, though he was not baptized but long " after."

*P*. What appears to me the moſt extraordinary, in your Ceremonies of Baptiſm, is the uſe you make in it, of *Spittle*.

*C*. You know that our Saviour himſelf uſed this Ceremony, in regard of the man who was deaf, and had an impediment in his ſpeech; *He ſpit and touched his tongue* (a). And upon another occaſion, ſpitting upon the ground, *he made clay of the spittle, and he anointed the eyes of the blind man, with the clay* (b); then ſent him to waſh in the pool of Siloah. Now as this pool of Siloah, wherein the blind man recovered his ſight by waſhing, has been conſidered by the Ancients, as a figure of Baptiſm which they called *Illumination*, it is not ſurpriſing that they alſo conſidered the anointing of the eyes of the blind man with *ſpittle*, as a ceremony which it was fit to imitate in regard of thoſe, that were preparing for Baptiſm.—St Auguſtin explains theſe two circumſtances of the cure of the blind man, allegorically, of Catechumens, who are firſt *anointed*, and then *baptized*. " The blind man, ſays " he, was *anointed*, and yet did not ſee, and was ſent to the " pool.—He waſhed his eyes in the pool, that is, he was " baptized in Chriſt. If then by baptizing him, (that is " figuratively,) in himſelf Chriſt enlightened him, ſo like" wiſe when he anointed him with ſpittle, did he per" haps make him a Catechumen * "—The author of the ſix books on *the Sacraments*, who is St Ambroſe himſelf, or a co-temporary Biſhop, if not ſtill more ancient, ſpeaks of this Ceremony in the moſt diſtinct manner. " The " noſtrils, and the ears of the Catechumen are touched " with *ſpittle*, and it is ſaid at the ſame time: *Ephpheta*, " that is: *be opened*: and this ſacred rite is performed to " the end that, by the myſterious *ſpittle* and touch of the " Prieſt, the divine power may operate the Salvation of " the Catechumen, by opening his ears to liſten to the " commandments of *God*, and his heart to fulfil them †." —St Ambroſe in the book of *the Myſteries*, of which he is undoubtedly the author, alludes to the ſame Ceremony in the following words: "Open your ears, and receive "alſo the good odour of eternal life, which ye have "breathed in, by means of the ſacred Ceremonies, the "ſignification of which we explained to you, when in the "myſtery of the opening of your ears, we ſaid *Ephpheta*, "that is, be opened.*"

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(a) Mark vii. 33. (b) John ix. 6.

* Tract. in Joan. XLIV. No. 3. † L. I. de Sacram. C. 1.

*P.* What means the *white garment* which is given to new Chriſtians at their Baptiſm?

*C.* It repreſents the purity and innocence, which we put on in the Sacrament.—"Theſe perſons, ſays St Auguſtin, who are *white* outwardly, and are inwardly purified; who ſhew forth the brightneſs of their ſoul, by "the *whiteneſs* of their garments, were darkneſs, when "they were buried in the night of their ſins, but now "they have been cleanſed by the laver of divine grace †." —St Cyril exhorted the Catechumens to "put on, not "*bright garments* only, but rather interior piety ‡."—Euſebius relates that Conſtantine, after his Baptiſm, "put on *white garments*, and from that time would not "touch the purple any more ‖."—This Ceremony was univerſally practiſed in primitive times, as has been noticed by all ancient writers. It is from that cuſtom that Pentecoſt ſunday came to be called *whit-ſunday*, that is, *white-ſunday*. For ſolemn Baptiſm being given then, to adult perſons only twice a year, viz. on the eves of Eaſter and Pentecoſt, the extraordinary appearance the new baptized perſons made in the Church, with their *white garments*, on the following days, made this Sunday of Pentecoſt be called *Whit-Sunday*. The Baptiſmal garment was laid aſide, on the eighth day after Baptiſm, which gave occaſion to St Auguſtin for the following exhortation to the new baptized Chriſtians, in a ſermon he preached on the ſunday after Eaſter. "The ſolemnity of "Eaſter ends on this day; the Neophites change their "garments; yet ſo that they may ſtill retain in their "hearts, that purity, of which they ſhall no longer carry "the ſymbol in their dreſs."

*P.*

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* Chap. i. † Serm. de temp. ccxxii. ‡ Catech. III. No 2.

‖ Life of Constant. Book IV. C. 62.

*P*. The laſt Ceremony of which, I beg you would explain to me the meaning, is the putting of a *lighted candle* or lamp, into the hand of the perſon baptized, or of his God-father.

*C*. St Gregory Nazianzen ſpeaks thus of this Ceremony, in his Inſtructions to the Catechumens; "The "*lamps* which you will light after your Baptiſm, repreſent the myſtery of thoſe *lamps* which we ſhall hold in "our hands, when our ſouls, like pure virgins, ſhall go "forth to meet the ſpouſe[*]." He alludes to the parable of the ten virgins, *who took their lamps, and went forth to meet the bridegroom* (a)—The learned F. Le Brun ſays, that "the lighted tapers, which the newly baptized Chriſtians carried in their hands, were alſo intended, according to the ancient Fathers, as a ſymbol to ſhew "them, that by Baptiſm they paſſed from darkneſs to "light, agreeably to this declaration of the Apoſtle; "*Ye were sometimes darkness, but now are ye light in the* "*Lord*; *walk as children of light*; Eph. v. 8[*]." The words which the Prieſt uſes, when he puts the Candle in their hands are; "Receive this burning light, and "keep thy Baptiſm without Reproof, obſerve the commandments of God, that when our Lord ſhall come "to the Nuptials, thou mayeſt meet him together, with "all the Saints, in the heavenly court; and mayeſt have "life eternal, and live for ever and ever." Then he diſmiſſes them with theſe words: "Go in peace, and the "Lord be with you."

*P*. I find all your Ceremonies of Baptiſm extremely inſtructive; but am particularly ſtruck at their Antiquity. I had imagined they were the invention of ſome of your Popes, in the tenth or eleventh century; but now am perfectly undeceived; and ſincerely regret that theſe ſolemn Rites, which had been practiſed by the greateſt men, whom Chriſtian antiquity can boaſt of, St Auguſtin, St Ambroſe, St Chryſoſtom, St Cyril, St Cyprian, Tertullian &c. ſhould have fallen a ſacrifice to the raſhneſs and ignorance of our Reformers. In general, all you have ſaid to me, concerning the different heads of your doctrine, in regard of Baptiſm, meet with my approbation: Every thing is conſiſtent and reaſonable, grounded upon the plain, obvious meaning of the moſt evident Scripture-teſtimonies. When I firſt made ſo free, as to apply to you, for information, I was very much perplexed in my mind, and was almoſt determined not to have any more of my Children baptized. For one of my friends who is a *Preſbyterian*, firſt perſuaded me that they could be ſaved without Baptiſm; another who is an *Anabaptist*, adviſed me not to have them baptized, till they could themſelves profeſs their Faith, and aſk for Baptiſm; and a third who is a *Quaker* ſtrongly maintained, with abundance of Scripture-quotations, that Chriſt has never inſtituted any ſuch thing as Water-Baptiſm, either for Infants or grown up people, ſo that I was truly at a loſs what to do. But now, I thank God, your Arguments have made all my doubts in this reſpect vaniſh, and have convinced me, that Chriſt has inſtituted Water-Baptiſm; that Infants are capable not only of the exterior waſhing, but alſo of regeneration which is conferred by it; and that, without this regeration which Chriſt annexed to the exterior waſhing, they can not be ſaved. So that if Almighty God bleſſes me with any more children, I am fully reſolved to procure that neceſſary grace of Baptiſm, for them, and to do ſo as ſoon as poſſible, after they are born, no to expoſe them to the irreperable misfortune of dying without it.

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[*] Orat. XL. (a) Matth. xxv. 1.

[†] Preface to the Explication dela M.

*C* Theſe are excellent reſolutions; and I ſincerely wiſh all Chriſtian parents, of whatever perſuaſion, would follow your example, in that reſpect. But you muſt not confine your zeal to the ſalvation of your Children, you muſt think of yourſelf. Are you not convinced that by your Baptiſm, you belong to the Church of Chriſt, and are obliged to join in communion with her?

*P.* I ſhall candidly own to you, that I ſee the neceſſity of doing ſo: but the difficulty is to diſcern the true Church of Chriſt, among ſo many which lay a claim to that denomination.

*C.* You will eaſily diſcern it upon an attentive enquiry ry; and this may be greatly facilitated, by a due conſideration of the following facts, with the ſtatement of which we ſhall, if you pleaſe, conclude the ſubject of our preſent Converſation They who, on the day of Pentecoſt received the word preached by Peter, and were baptized, formed themſelves under his authority, and the authority of the other Apoſtles, into that Spiritual Aſſociation which was called the Chriſtian and Catholic Church. *The multitude of them were of one heart and of one ſoul* (a).—*And the Lord added* (to them) *daily ſuch as ſhould be ſaved* (b). When they had ſpread themſelves throughout the world, and made proſelytes among all nations, they ſtill remained united by the profeſſion of the ſame Faith, the reception of the ſame Sacraments, eſpecially the Euchariſt, and by obedience to the ſame Paſtors, viz. either the Apoſtles themſelves, as long as they lived, or after them to their ſucceſſors. Yet all who had embraced the Faith did not perſevere in the Apoſtles' doctrine and fellowſhip. As Judas riſing from the table where he was ſitting and eating with Jeſus, in the company of his fellow-diſciples, went away, and after having betrayed his good Maſter, hanged himſelf, and went to his own place; ſo even in the Apoſtolic age, there were found men actuated by their ambition, and other paſſions, who left the communion of their brethren, making Sects and diviſions among Chriſtians, and *bringing upon themſelves ſwift deſtruction* (c). But was it poſſible to miſtake any of thoſe Sects for the true Church, from which they had ſeparated?

*P.* No; during the life of the Apoſtles it was eaſy to know which was the Church, that had been eſtabliſhed by them, and kept communion with them: but after their death, it became more difficult to make that diſcernment, the number of Sects daily increaſing, and abuſes creeping in, even among the members of the true Church.

*C.* Thoſe abuſes whether real or imaginary, which have always been the pretext of Heretics for ſeparating themſelves from the unity of the Church, can never be of ſuch nature as to excuſe their ſeparation. Were they ſo indeed, then it could be ſaid that the Church originally planted by the Apoſtles, had ceaſed to be the Church of Chriſt; for as long as it will be the Church of Chriſt, it is manifeſt that a ſeparation from it, is a damnable ſin, bringing ſwift deſtruction on thoſe who are guilty of it. But that the Church which was originally eſtabliſhed by the Apoſtles, can never ceaſe to be the Church of Chriſt, is clear from his promiſe, that *the gates of Hell ſhall not prevail against it*, and that he will be, or rather that he IS *with* its paſtors *all days, even unto the end of the world;* whence it follows that it can at all times eaſily be known by thoſe, who ſeek the Kingdom of God in the firſt place, and with all their heart. For the true Church is by Chriſt himſelf compared to a *City ſet on a Hill which can not be hid* (a).

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(a) Acts iv. 32. (b) Verse 47. 2 Pet. ii. 1.

*P.* But conſidering that prodigious variety of Hereſies and Sects that now divide the Chriſtian world, and the age in which we live, at leaſt ſeventeen hundred years after the Apoſtles, is it not very difficult to diſcover which is that Church which was founded by them, and which ſtill perſeveres in their fellowſhip and doctrine?

*C.* No: on the contrary it is extremely eaſy to know that Church, and to diſtinguiſh it from all others. It ſuffices to examine, which is the Church *that never ſeperated from any other*, and *from which all other ſeperated.* For this evidently muſt be the firſt, to which conſequently the promiſes of Chriſt belong.

*P.* But even this how ſhall I be able to know?

*C.* Do you not know, and does not every body know, which is the Church from which all other Churches, Societies or Sects have ſeparated? Have not thouſand volumes been publiſhed by the divines of thoſe New Churches, to juſtify their Separation? Do not their own hiſtorians point out to you the Date, the Authors, and the Pretexts of it? Is not this Country ſtill covered with the ruins of Monaſteries and other ancient Monuments, atteſting

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(a) Matth. v. 14.

teſting the exiſtence of that Church previouſly to any other? has any preacher of thoſe various Sects ever ſaid, or did any of their Writers ever aſſert, that the Church which now is called Catholic had not been called ſo, or did not exiſt in all ages? Did they ever pretend that Catholics have at a former period left the communion of their Churches? Did they ever invite us to reunite ourſelves to them, and return to their communion? ſuch language would be ridiculous; becauſe it would be contradicted by public and notorious Facts. Now from thoſe public and notorious Facts, it is eaſy to conclude which is the Church which exiſted previous to all others. This is then the true Church of Chriſt—the Church which has exiſted in all ages—the Church which has converted all nations—the Church to which God adds daily all ſuch as ſhould be ſaved—the Church to which he has promiſed to bring all his ſheep (a).—The Church which is excluſively his body, ſince his body is ONE (b), and out of which none can be his member, and have him for his head—in ſhort, the Church to which we all belong by our Baptiſm, and whoſe communion we ought actually to join, if we ſincerely wiſh to ſecure our Salvation. But though this Church be ſo eminently conſpicuous, that it is as impoſſible not to diſcover it, as it is impoſſible not to ſee a City ſeated upon a Mountain, yet men may ſhut their eyes againſt it, as they may even againſt the Sun. Nay from the very circumſtance of its being placed on the top of a hill, they will not be able to diſcover it, if they walk with their eyes caſt down upon the earth. If they mind the things that are on the earth, and not the things that are above; if they are ſlaves to ambition, to luſt, to covetouſneſs, to the favour of men, and never look up to heaven, they will never ſee that Church, and will remain both for time and eternity, in a ſtate of ſeparation from it and from Chriſt. Therefore give me leave to remind you of this important advice: *ſeek ye firſt the kingdom of God* (c). Let not fear nor human reſpects, nor any worldly conſideration whatever deter you from a ſearch, in which you are ſo deeply intereſted. And when you have

(a) Jo. x. 16. (b) Eph. iv. 4. (c) Mat. vi. 33.

have found that precious pearl, buy it, whatever it may coſt; buy it, though you ſhould be obliged to ſell all you have in the world, to obtain it (a).

*P.* I thank you ſincerely for your charitable advice. I would certainly be wanting to myſelf, if I did not pay due attention to it. And as our Lord has promiſed, that if we ſeek, we ſhall find, I hope that by ſeeking his kingdom with ſincerity, I ſhall in due time be able to find it. This ſhall at leaſt be henceforth my conſtant ſtudy, and the conſtant object of my prayers.

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(a) Mat. xiii. 46.

FINIS

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# ERRATA.

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| P. | L. |  | Read |
|---|---|---|---|
| 15 | 35 | bapiize | baptize |
| 20 | 4 | Baptſsm | Baptiſm |
| 28 | 19 | would | could |
| 46 | 5 | Epiſtle | Epiſtles |

## II. TRACT.

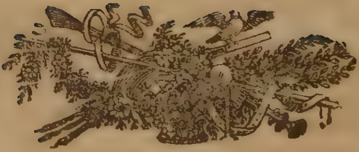
| P. | L. |  | Read |
|---|---|---|---|
| vi. | 43 | he | the |
| 13 | 8 | general | generical |
| 13 | 22 | ſubject | ſubjects |
| 26 | 27 | inſtance | inſtant |
| 45 | 14 | miaſtken | miſtaken |
| 67 | 34 | thus | this |
| 68 | 2 | eminent | imminent |
| 70 | 7 | uſe dat | uſed at |
| 72 | 3 | ever | even |
| 79 | 32 | truimph | triumph |
| 81 | 39 | . Agreeably | , agreeably |
| 95 | 17 | *beings* | *being* |
| 121 | 12 | application | an application |
| 124 | 27 | ſeptugint | Septuagint |
| 130 | 6 | . Speaking | , ſpeaking |
| 146 | 27 | *had been* | *had not been* |
| 146 | 30 | inſinuated | inſinuates |
| 185 | 4 | oppoſite | appoſite |
| 199 | 4 | degree | decree |

III.

## III. TRACT.

| P. | L. | | Read |
|---|---|---|---|
| 19 | 21 | two | too |
| 63 | 1 | reſson | reaſon |
| 108 | 39 | *as there is* | as there is |
| 112 | 26 | pretend | pretended |
| 133 | 9 | Cermonial | ceremonial |

The intelligent Reader will eaſily correct other miſtakes, both in ſpelling and punctuation, that are of leſs importance.



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